MIND OVER MUSCLE

WRITINGS FROM THE FOUNDER OF JUDO

Jigoro Kano

WITH A FOREWORD BY Yukimitsu Kano
President of Kodokan

COMPILED BY Naoki Murata

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This book is a collection of the life's work and essential teachings of Jigoro Kano, who founded Kodokan Judo in Tokyo in 1882. Kodokan Judo was for Kano the culmination of a lifelong devotion to the jujutsu of the past, which he reorganized along educational lines while taking great care to retain its classical traditions. In doing so, he opened the path from *jutsu* (skill) to *do* (way), and broadened the horizons of knowledge until he reached the point at which he began to advocate *seiryoku zenyo* (maximum efficiency) and *jita kyoei* (mutual prosperity), which represent the universality and ideal of human existence, and are the core values of judo.

Throughout his life, Kano repeatedly emphasized grasping the correct meaning of judo and putting it into practice. That is to say, one must understand that judo is the way by which one can make the best use of one's mental and physical energy, and put that into use for the good of society. Because judo was defined in this way, what had once merely fallen under the category of martial art—a fighting skill used to defend against an attack—became subsumed into an altogether richer, more complex, and universal judo, which in turn evolved into a principle that can be applied across the spectrum of human life.

The circumstances surrounding the development of judo are described throughout this book, as are its underlying principles, which the author believes have universal applicability to everyday life.

This book will be an invaluable addition to the libraries of all judo practitioners around the world.

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MIND OVER MUSCLE

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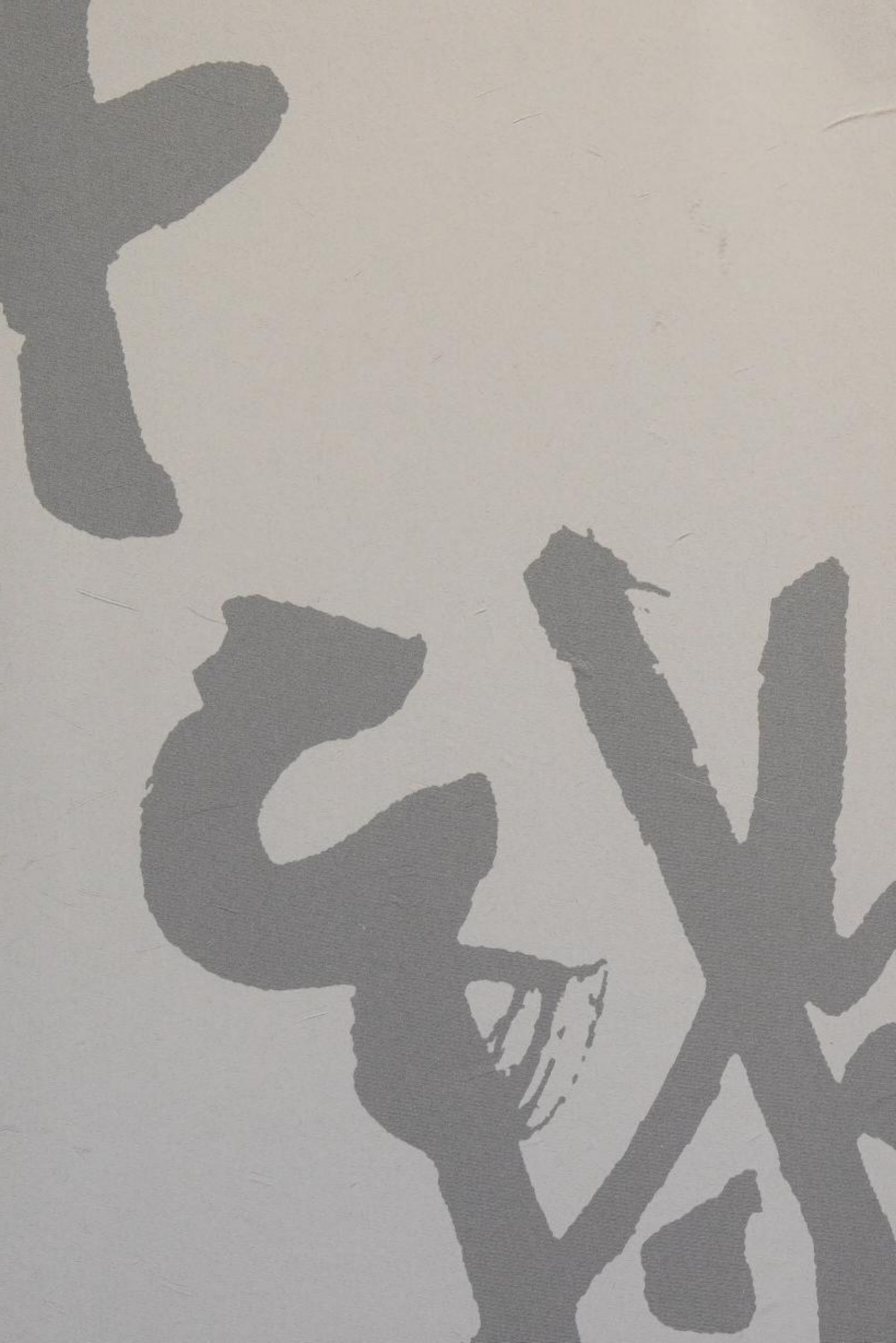

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KODANSHA USA

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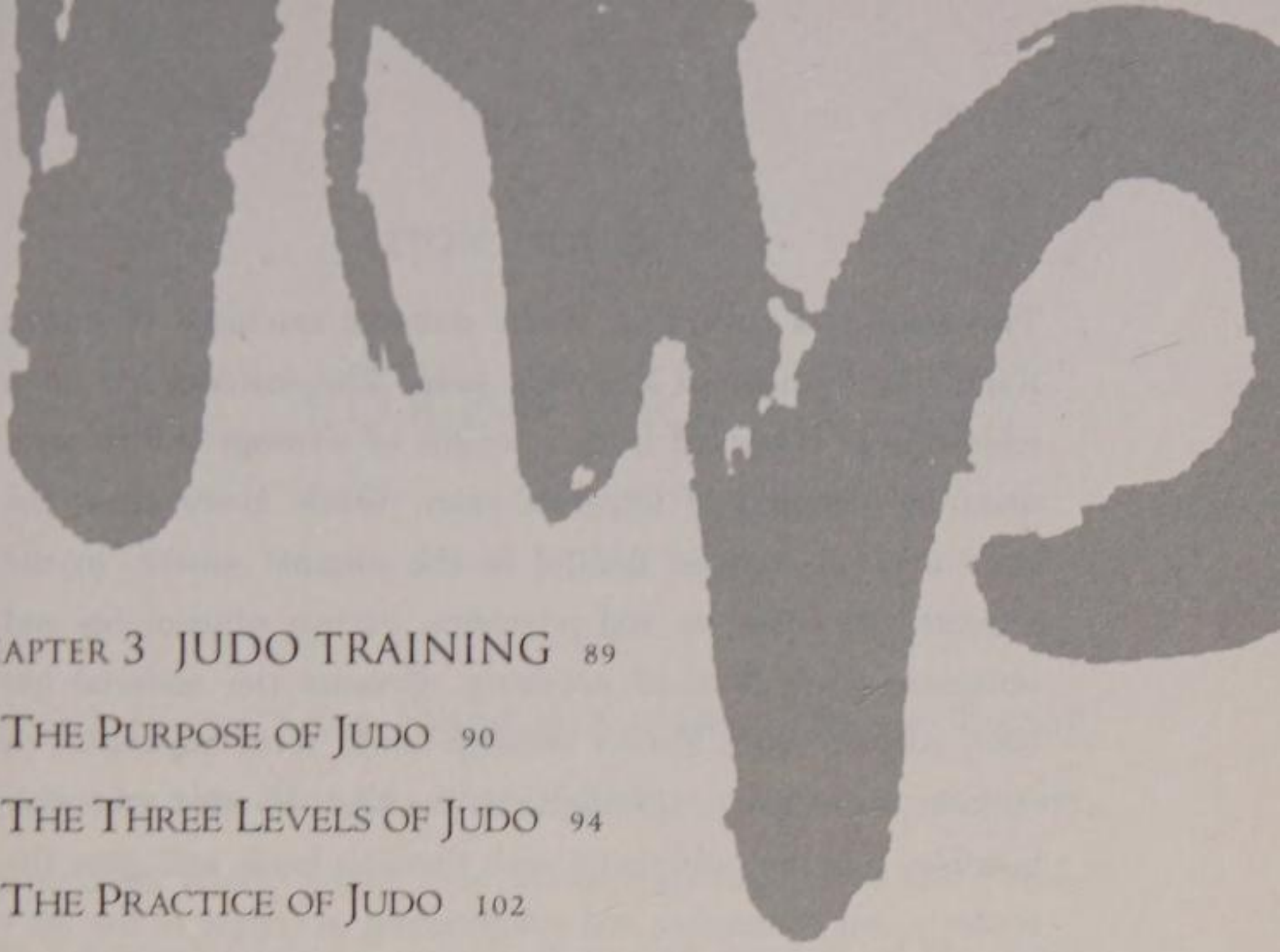

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EDITOR'S NOTE

This book is a collection of the essential teachings of Jigoro Kano, the founder of Kodokan judo. The material has been selected and compiled from a wealth of writings and lectures spanning a period of fifty-one years. While every effort has been made to remain faithful to the original source, in the interests of continuity and relevance, certain adjustments and omissions were deemed necessary. Because the material has been adapted from Kano's lifelong work, some repetition of content is inevitable, although this has been avoided wherever possible. It is the publisher's wish that this book will offer the reader a comprehensive and enlightening overview of the life's work and core values of Jigoro Kano, who devoted his life to bringing judo to the world.

Calligraphy by the author

Published by Kodansha USA, Inc.
451 Park Avenue South, New York, NY 10016

Distributed in the United Kingdom and continental Europe
by Kodansha Europe Ltd.

Printed in South Korea through Dai Nippon Printing Co., Ltd.
ISBN: 978-1-56836-497-1

First edition published in Japan in 2005 by Kodansha International
First US edition 2013 by Kodansha USA

22 21 20 19 18 17 10 9 8 7 6 5 4 3

www.kodanshausa.com

FOREWORD

In 1882 Jigoro Kano founded Kodokan judo at Eishoji Temple in the Shitaya area of Tokyo, just after the city changed its name from Edo. Kodokan judo was the product of Kano's lifelong devotion to the jujutsu of the past, which he reorganized along educational lines while taking great care to retain its classical traditions. Since then, judo has spread to 187 countries and regions throughout the world.

Kano firmly believed that, compared to the sports of other countries of the time, the practice of jujutsu offered a superior method of mental and physical training, and he discerned that with the addition of a philosophy suited to the modern society of the Meiji era (1868–1912) it would be an excellent medium of instruction. He declared the goals of the practice of judo to be perfecting oneself physically,

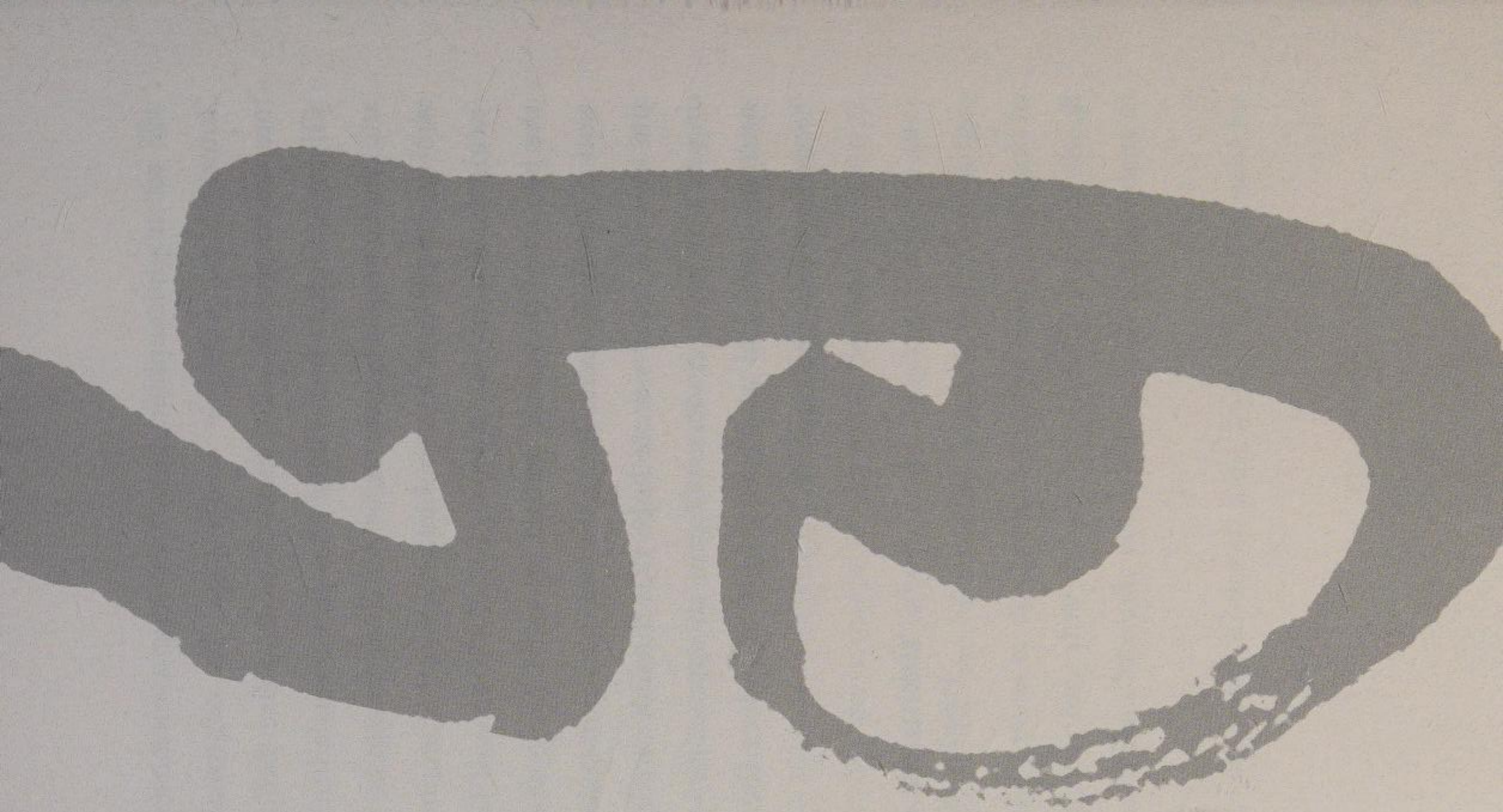
mentally, and morally, and using those strengths for the good of society.

In 1911 judo was introduced into the curriculum of Japan's national schools and began to spread throughout the country. With the desire to popularize judo throughout the world as well, Kano dedicated himself to introducing judo overseas. He stated his purpose thus: "Japan has learned various things from the nations of the world so far. Japan must, in turn, teach something to the world. In the future, if Japan teaches the judo I advocate, it will be able not only to contribute to world culture for the first time but also to assist in the international development of Japan, with those groups that have learned judo playing a central role." Herein lies the concept of *jita kyoei* (mutual prosperity), which along with *seiryoku zenyo* (maximum use of one's energy) forms one of the core values of judo. The author takes great pains in this book to explain these values and to demonstrate how they can act as a unifying principle for all aspects of life ultimately contributing to the betterment of society.

After founding Kodokan judo, Master Kano devoted his

life to its philosophies. After becoming a member of the International Olympic Committee, he contributed to mutual prosperity in the form of world peace through the Olympic Games. In his later years he succeeded in bringing the Olympic Games to Tokyo. In so doing, he helped achieve his lifelong dream of introducing the people of the world to the citizens of Japan, and the beauty of Japan to the people of the world. Indeed, it would be no exaggeration to say that Master Kano was the very embodiment of jita kyoei. It is my sincere hope that through careful reading of this book, readers will gain an appreciation of the spirit of judo and as far as possible conduct their lives according to its philosophies

Yukimitsu Kano
President, Kodokan



chapter

I

THE DEVELOPMENT OF JUDO

A BRIEF HISTORY OF JUJUTSU

JUJUTSU—AN ART OF ATTACK AND DEFENSE

A true understanding of judo necessarily involves some knowledge of the history of Japan's martial traditions, *jujutsu* in particular. Many people know the term jujutsu, but I suspect they would be at a loss if asked to explain its meaning. There are various schools that do quite different things but share the same name 'jujutsu,' whereas others do the same thing using a different name. Furthermore, a wide variety of techniques, such as choking, twisting the arms, kicking, thrusting, and throwing, all fall under the collective banner of jujutsu. There are also various names such as

taijutsu, *yawara*, *judo*, *kogusoku*, *torite*, *kenpo*, *hakuda*, and *shubaku*, but they are all kinds of jujutsu. Kogusoku and torite, however, generally refer to practicing methods of capture; taijutsu and judo mainly refer to the practice of grappling in armor and focus on throwing—this is the only real distinction between them. Because there are so many different names and methods of training in martial arts, it is impossible to give a concise explanation that makes clear the differences between them all.

However, taking all of these martial arts together, we can say that they are all techniques of attack or defense against an enemy in which one uses no weapon, or only a short weapon. Because the term 'jujutsu' is the most widely known, for the purposes of this discussion I will from now on use that as a general term to encompass all the various martial arts I mentioned above.

What are the origins of jujutsu? Conventional wisdom holds that in the 17th century, a man named Chen Yuan Ping came from China to Japan and introduced the techniques of jujutsu. Three *ronin* (masterless samurai)—Fukuno Hichiroemon, Miura Yojiemon, and Isogai Jirozaemon—became

inspired by his teachings and developed their own style of jujutsu. In other schools it is said that a doctor named Akiyama Shirobei from Nagasaki went to China and learned hakuda, and devised jujutsu upon his return. There is another theory that jujutsu began in the age of the gods and is a purely Japanese invention.

My personal opinion is that jujutsu was created entirely by Japanese. The theory that Akiyama was the founder of jujutsu is propounded only by one group within the Yoshin-ryu, and I never hear the same theory from others. Perhaps the origin of that group's Yoshin-ryu may differ from that of other styles, but for various reasons, I do not believe that jujutsu began with Akiyama. The widely held belief that Chen Yuan Ping is the founder of jujutsu is questionable, because he came to Japan in 1659 and died in 1671. If Chen Yuan Ping brought jujutsu to Japan, then it was most likely only in the form of kenpo and hakuda, martial arts that were practiced during that time in China, and not the native forms of jujutsu practiced in Japan. In fact, there are writings that show that it was only kenpo that Chen Yuan Ping brought to Japan.

A look at the books of China at that time reveals that kenpo and hakuda were techniques that primarily involved kicking and thrusting. They cannot be considered to have progressed to a level as high as that of Japan's native jujutsu. For that reason, even if Chen Yuan Ping taught kenpo, it must be said that the true jujutsu revered by our predecessors was devised and established by Japanese. Moreover, techniques that entail kicking and thrusting were practiced in Japan long before the arrival of Chen Yuan Ping. The Takeuchi-ryu of kogusoku is said to have been created in 1532, and many writings since the mid-17th century include the words yawara and *kumiuchi* (grappling).

By all accounts, it is unlikely that Chen Yuan Ping had any special connection with the origin of jujutsu. However, I do not believe there was no connection at all. It is quite plausible he explained a number of kenpo techniques to Fukuno, Miura, and Isogai, passed on some other knowledge, and held enlightening discussions that motivated them in their training. At that time, saying one had heard or learned something from a Chinese was like saying one had heard or learned something from a Westerner today: it

was more likely to have been deemed worthy of respect.

For these reasons, we cannot state with any certainty that jujutsu originated in this or that year and month, but rather it evolved over many generations from ancient times through the ingenuity of various people. However, it is not believed to have gained popularity and advanced to its present status until after the time of Chen Yuan Ping; that is to say, after the mid-17th century. Since then it went through varying degrees of recognition, but by the time of the Meiji Restoration in 1868 it had gradually spread throughout the country, and many schools had been firmly established.

The Purpose of Jujutsu

The original purpose of jujutsu was to practice a method of combat. Because there is great variation in what can be considered 'combat,' jujutsu developed into many styles with their own distinct methods. In one style the aim was mainly to throw and kill your opponent, whereas in another style it was to capture your opponent, while in yet another style it was to kill your opponent by striking his vital points. However, just as money, a medium of exchange, came to be

valued more highly than the goods it could purchase, so too did jujutsu come to be revered for the techniques themselves rather than their function as a medium of combat. Certain schools and styles came to be studied as something quite removed from the concept of combat.

While combat may have been at the core of jujutsu practice, it also had the related goals of physical education and mental training. There is little dispute that because training to fight involves moving the body in various ways, jujutsu indirectly became a form of physical education, but for the same reason it also became a method of training the mind. All forms of combat require ingenuity and the use of various tricks and devices, so in the course of jujutsu training the mind is unconsciously trained in many ways. Courage, composure, and other traits that are beneficial in life can also be developed.

Although it is not without its flaws, when we consider jujutsu as a whole, it is nevertheless a truly valuable cultural heritage, and one that must be preserved. It was my belief that with a few improvements, jujutsu could become a comprehensive method of physical education, intellectual

training, and moral education. I therefore spent several years developing my ideas, and finally established Kodokan judo. I did this by thoroughly researching the jujutsu that had existed up until that time as much as possible, keeping what I felt should be kept, discarding what I felt should be discarded, thoroughly studying the techniques and theories, and establishing them in a way that would be most applicable to today's society.

FROM JUJUTSU TO JUDO

Naming Judo

The word judo is often used today, but this term was rarely heard before the Meiji era (1868–1912). This is not to say that it was never used—in Izumo there was a style of jujutsu called Chokushin-ryu whose practitioners referred to it as Chokushin-ryu judo. There may be other similar cases, but they are extremely rare. Ordinarily, people used the terms jujutsu, yawara, or taijutsu. It is safe to say that there was no such thing as the judo we are familiar with

today. After the establishment of the Kodokan in 1882, jujutsu, the term that had been commonly used, fell into disuse in favor of the term 'judo.' There were also major changes in what was taught, so those who took it up gradually came to refer to the jujutsu of the past as judo. Today, apart from those who have little contact with modern concepts or affairs, everyone uses the term 'judo.'

There were various reasons why I chose not to use the term 'jujutsu,' which described what was ordinarily practiced, and instead employed the name 'judo.' The main reason was that 'do' (way) is the major focus of what the Kodokan teaches, whereas 'jutsu' (skill) is incidental. I also wanted to make it clear that judo was a means of embarking on the do. When those who taught jujutsu in the past had insight and ability, they probably explained not only the jutsu but also the *do*. But a look at the actual results of their instruction and records from the period suggests their teaching methods were somewhat inadequate. If I were to give an account of the history of judo since the Meiji Restoration (1868), I would naturally want to describe how much jujutsu has progressed and developed since then. But, in fact, during

that time jujutsu was transformed into Kodokan judo, so it can be asserted that jujutsu has not progressed or developed at all since then.

When we talk about jujutsu today, people often think of a technique in which one does only dangerous things, such as choking an opponent and bending his joints, or even, in extreme cases, killing him. Essentially, we think of something that is harmful to the body while offering no benefits. True jujutsu does not espouse this. In particular, the Kodokan judo I devised never involves doing anything dangerous. I cannot stress enough that what I advocate is far from a violent or dangerous sport. In the past there was a sort of sanction under which it was forbidden to teach jujutsu without a license. This has not been entirely eliminated today, but now there are fewer restrictions, meaning many begin teaching without sufficient skill to instruct others and often convey something other than true jujutsu. There are also those who make jujutsu into a sort of show; they charge admission and have competitions at venues where sumo and acrobatics are held, so that people have become even more inclined to believe that jujutsu is some-

thing uncultivated. Because I did not wish the Kodokan techniques to be seen in the same light, I avoided the name 'jujutsu.'

Some may ask why I did not use a name like '*jurigaku*' (the science of ju) or '*juriron*' (the theory of ju) instead of judo. That was a matter of personal preference. I was concerned that the names jurigaku and juriron would be so new as to sound as if I had invented something myself. I merely wanted to ensure that the achievements of those who had gone before would not be lost. So, I took a name that already existed and added the name of my dojo to it.

Prior to the Meiji era the schools of jujutsu numbered as many as a hundred, but among these only Kito-ryu, Kyushin-ryu, Sekiguchi-ryu, Shibukawa-ryu, Yoshin-ryu, Shin no Shinto-ryu, Tenjin Shinyo-ryu, Yagyu-ryu, and Takenouchi-ryu were widely practiced. The others were limited to only a few practitioners. Some of these schools had quite respected masters both before and after the Meiji Restoration, but I have not heard of any individuals among their successors who surpassed them or who made great improvements to their style of jujutsu. Among the few who faithfully adhered

to the teachings of their predecessors and passed them on are Tsuchigami Shinsaku of the Shibukawa-ryu in Tokyo, Sekiguchi Manpei in Wakayama, Hoshino Kumon of the Shiten-ryu in Kumamoto, Yano Koji of the Takenouchi Santo-ryu, and Eguchi Bizo of the Yoshin-ryu. They have all died, and their successors are following in their footsteps. Aoyanagi Kihei of the Sosuishitsu-ryu in Fukuoka, who is now a member of the Kodokan, is also following his predecessors. There may be others, but they are very few in number. The history of judo since the Meiji Restoration is essentially the history of Kodokan judo.

The Development of Techniques

I first studied Tenjin Shinyo-ryu jujutsu with Fukuda Hachinosuke. After his death, I continued my studies with Iso Masatomo in the same school of jujutsu, and after his death I learned Kito-ryu from Iikubo Tsunetoshi. I subsequently studied all the other schools. Tenjin Shinyo-ryu practiced *nage-waza* (throwing techniques), but it focused mainly on *shime-waza* (strangling techniques) and *kansetsu-waza* (joint techniques), followed by *osae-komi-waza* (hold-

down techniques); there was comparatively little study of nage-waza. Kito-ryu was originally a form of grappling in armor, and its nage-waza were unsurpassed, but it placed little emphasis on shime-waza, kansetsu-waza, or osae-komi-waza. So, I kept the strong points of these two schools and compensated for the areas in which they were lacking by studying the other schools. I finalized the techniques after incorporating various devices of my own.

The organization of Kodokan judo is basically the same today as it was when I established it, but at that time, when explaining judo, I divided it into three parts: its use as a fighting method (martial art), as a training method (physical education), and as a method of mental training (including the development of the intellect and morals and the application of the principles of judo to everyday life, which we will explore in chapter two). Here I would like briefly to discuss the fighting and training methods.

Kodokan judo employs a method in which fighting and training are mastered simultaneously. The reason is that when practicing fighting, it is necessary to avoid getting injured, while at the same time it is desirable to develop a strong

body. Furthermore, when undergoing physical training, you are likely to grow tired of monotonous exercises like calisthenics, and there is little mental benefit. But if you can train for defense against attack at the same time, it becomes enjoyable as well as beneficial. For that reason, I tried to combine the two as far as possible. In some cases, however, if one does not practice fighting as fighting and training as training, it is difficult to master either of them. Thus, in general I think it is best to incorporate other elements into what is mainly training for fighting, and likewise incorporate different elements into what is primarily physical training.

Therefore, two methods of instruction are used: *kata* (form) and *randori* (free practice). When establishing the Kodokan, I employed a method that emphasized randori, and by which kata naturally came to be understood during randori practice. This is rather like teaching composition without using a grammar book, or teaching the basics of grammar while teaching how to write an essay. When there were only a few people undergoing training, this was not a problem, but the number of beginners gradually increased, and it became impossible to teach kata at the same time as ran-

dori. So, a few years after I established Kodokan judo, I created fifteen kata for throws and ten kata for combat called *kime no kata* (forms of self-defense). After that, the kata for yawara were created, so most of the kata were completed by around 1887. During this time, those of us undergoing training were at our most passionate about study. We have, of course, made progress since then, but it is safe to say that the technical foundation of the Kodokan judo of today was established at that time. Other kata that were established around the same time included itsutsu no kata (the five forms), ten kata for katame no kata (forms of grappling), and ten kata for goju no kata (also known as go no kata; forms of strength).

During this period, the Dai Nihon Butokukai was established in Kyoto in 1895. Instructors were sent there from the Kodokan, and they took on various roles as consultants and advisers. When Oura Kanetake was chairman, of course the Kodokan as well as the various schools of jujutsu had kata, but the Butokukai felt it was necessary to create common kata that could be practiced by everyone, and they consulted me with regard to how to go about that. I asked

Watanabe Shishaku to take the lead in formalizing the kata for kendo, and I told him that I would prepare the kata for judo. Thus we undertook to establish the judo kata for the Butokukai. It then occurred to me that although I already had my own ideas, it was best to have as many people as possible participate in the establishment of the kata for the Butokukai. So I formed a committee consisting of eighteen or nineteen masters from various schools whom I felt were appropriate as advisers at that time, and, with myself as chairman, we set about tackling this issue. I came up with the original proposals and asked the members for their opinions. The result was the randori kata and kime no kata that are used in both today's Kodokan kata and Butokukai kata.

Among the randori kata, the nage no kata (throwing forms) that are used in the Kodokan were settled on without any objection, but with regard to the kime no kata and the katame no kata, there were two or three objections to my proposal. After various discussions, however, the kata in use today were decided on. There were no similar discussions with regard to the ju no kata (forms of gentleness), and those that had long been in use at the Kodokan were adopted.

There are also other ju no kata in use at the Butokukai.

In addition to these, there are the itsutsu no kata. I began to teach these around 1897, and they brought about a complete change in judo. In the jujutsu of the past, the purpose of all forms of exercise was, either directly or indirectly, to attack or to defend against attack. However, the last three of the itsutsu no kata express natural energy through movement and have no relationship to attack or defense at all. The fifth of these kata is likened to a surging wave that hits a wharf and then recedes, taking with it any ships or houses that lie in its path. In the future I would like to create many of these kinds of kata with the purpose of developing an aesthetic sentiment through movement or various postures while at the same time training the body. A method for developing a well-proportioned body through movement for the purpose of defense against attack has also been devised, thereby creating a new type of kata. When these two new types of kata are perfected we will have realized something that can be called 'national physical education.'

There are various methods of physical education in use throughout the world today, but there is nothing that can yet

truly be called 'national physical education.' Today, although we often hear related expressions like 'national exercise,' these terms are merely used to refer to physical education or exercise that is practiced by a relatively large number of people. There is no form of physical education or exercise that is systematically practiced by the majority of people. As I have urged before, physical education based on judo's technical training should be widely practiced at both the family and societal levels, and I devised these types of kata in order to create such a thing. Various other kinds of kata could be created, and if they are, not only will the technical and physical education aspects of judo be complete but also a judo in which the beauty of various postures and movements can be appreciated will be realized.

Nage-waza and Katame-waza

Next, I would like briefly to discuss free practice involving throwing and grappling techniques, which I will refer to by their Japanese names. When I was training, I practiced katame-waza quite a bit, but after coming to appreciate nage-waza when I learned Kito-ryu, I came to believe that nage-waza

should be emphasized in the technical training aspects of judo. This does not mean I consider katame-waza to be useless, of course, but I stress practicing nage-waza first, followed then by katame-waza. This is because doing katame-waza first hinders progress in nage-waza, while it makes sense that learning nage-waza first makes it easier to remember katame-waza at a later stage. When I established the Kodokan, I encouraged the practice of nage-waza precisely for that reason. As a result, at that time a great number of experts in nage-waza were fostered in the early years of the Kodokan.

As a result of emphasizing nage-waza, however, katame-waza gradually became neglected. Sometime around 1887, masters from all the various schools around the country gathered at the Tokyo Metropolitan Police Department. Among them were experts in katame-waza. When competing against them, the Kodokan practitioners had no problem using nage-waza, but they had difficulty using katame-waza at first. The same thing happened in a series of competitions held in the Kyoto Butokukai with experts in katame-waza from around the country—the Kodokan practitioners easily won using nage-waza but struggled with the less

familiar katame-waza. For these reasons, more efforts were directed into the practice of katame-waza, in which the Kodokan gained more prominence, and these days most practitioners at the Kodokan can hold their own against any opponent, whether with nage-waza or katame-waza.

I must point out, though, that as we progressed at katame-waza in the Kodokan, our progress in nage-waza was interrupted. There is a limit to one's energy, and when energy is expended in one area, other areas become neglected—this is unavoidable. I am therefore giving serious thought to the randori of the future. If katame-waza are practiced after first emphasizing nage-waza, then it is possible for certain people to become highly skillful at both. Ordinarily, however, one cannot excel at both, so most people should put their energy into mastering nage-waza while devoting less of their energy to katame-waza, while those who are particularly interested in katame-waza may practice them as a main form. I plan to use this policy accordingly when giving instruction in the future.

I have outlined the general changes in judo techniques here, but would now like to add something about the changes that have taken place in judging.

Improvement of the Rules for Judging

The Kodokan's rules for judging were drawn up the year following the establishment of Kodokan judo, but they were not finalized until 1900, when rules shared by the Butokukai were created. Until that time, the Butokukai had used the Kodokan's rules for judging. They felt, though, that there was a need for additional rules, and because the Kodokan itself was of the same mind, I drafted new rules and finalized them after listening to and carefully considering the thoughts of masters who gathered from around the country.

Most of those who gather at the Butokukai today are practitioners of Kodokan judo either directly or indirectly, but at that time many people were still practitioners of the various schools of jujutsu. Accordingly, the use of Kodokan judo's rules for judging was disadvantageous for them, so when regulations were proposed, various allowances were made. One example was if a person used ineffective techniques excessively and lay down out of a fear of being thrown, this would be overlooked and no fault found. When formulating that rule, we felt there would be few negative

effects, but when we actually implemented it we discovered that it was flawed in various ways. I consulted with, among others, the head of the Butokukai, and was asked whether something could be done to improve the situation. In the end we decided to revise the rule, and after many meetings with the principal people involved in both Tokyo and Kyoto, we finally formulated the revised judging rules in 1922. We still found more deficiencies in them, however, and after further revision the current rules were established in 1925. There may be a need to revise the rules even further in the future, but I think there is no doubt that the judging rules have improved after many years of study.

The Rise of Kodokan Judo and the Decline of Jujutsu Schools

I discussed earlier that in the past the schools of jujutsu in Japan numbered as many as a hundred, and that these styles of jujutsu were practiced throughout the country. After the Meiji Restoration, these declined at such a rate that at one point it looked like jujutsu would completely die out. But by around 1877, jujutsu had begun to make a gradual recov-

ery and was practiced fairly widely until it eventually gained the popularity we see today.

Gekiken (a form of swordsmanship) followed a similar path, but unlike judo, today's practitioners of gekiken closely follow the teachings of the past. Judo, on the other hand, was redeveloped in 1882 from a course of study that, while still retaining some of its elements, is quite different from the jujutsu of old.

The educational policy of the past was not to teach theory first and then have students practice its application. Instead, instructors taught the skills they had learned in the course of their own research to their pupils, and their pupils in turn taught these skills to their students. So the basic principle that would serve as the constant aim of education was not clear.

Let me give an example from among the facts I learned from the teachings of my master. Once my master threw me with what would now be called a *sumi-gaeshi* (corner throw). I didn't know how he did it, so I asked him. He said nothing and used the same technique on me again. So I begged him to explain to me how he had done it, where-

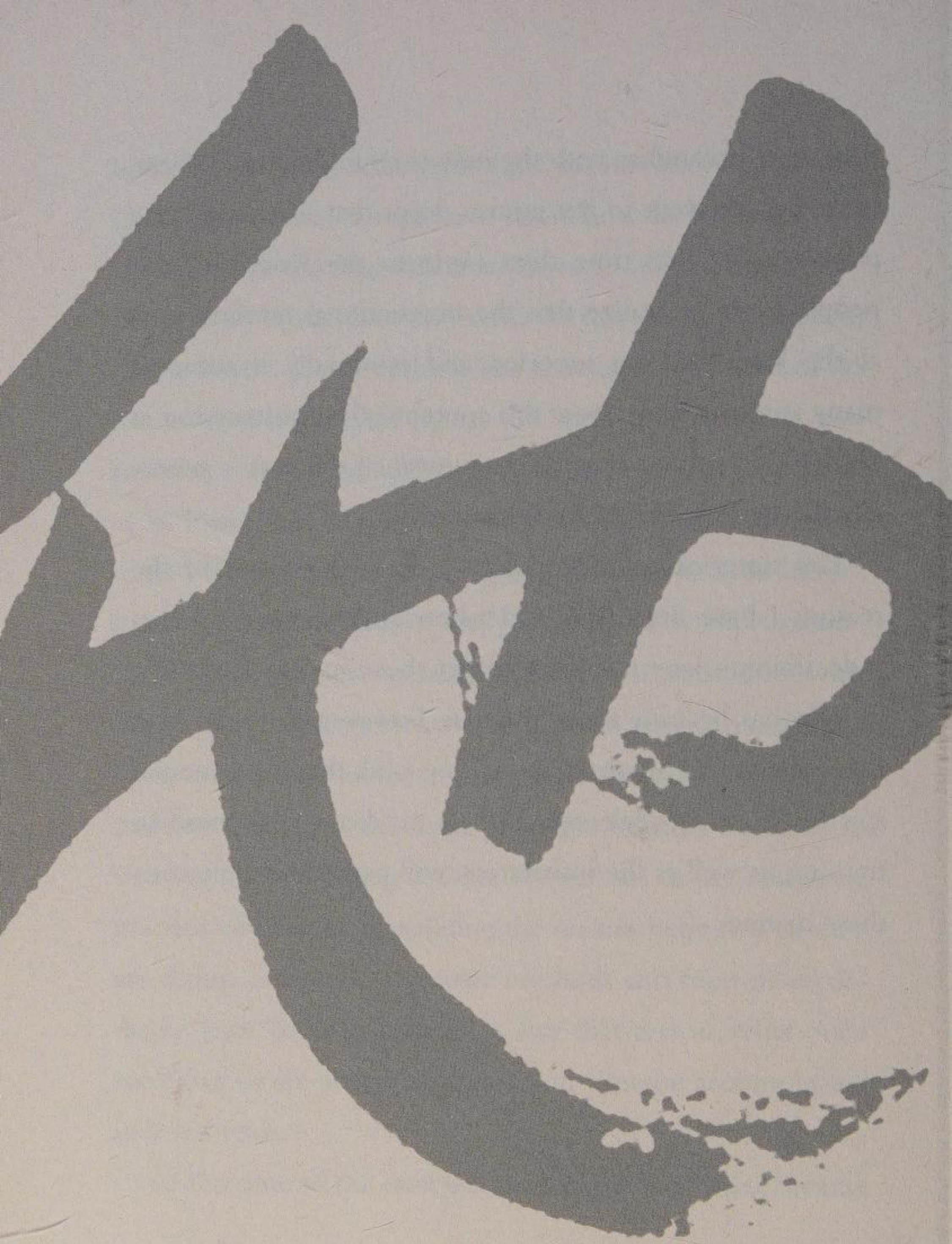
upon he used the same technique on me once again. This time I asked him to explain in detail how to pull the arms, how to place the legs, and how far to lower the hips, without actually using the waza on me. To this the master replied, "Even if you ask something like that now, it will be of no use to you. But if you repeat the waza over and over and practice, you will gradually come to understand." Of course, as an instructor, in some cases he provided explanations or responded to questions, but in general there was little lecturing based on principles or analysis followed by explanation.

At the Kodokan we study and practice techniques with the purpose of using mental and physical energy most effectively in order to achieve one's goals no matter what the endeavor, which is the basic principle of judo. So those in training do not merely imitate the actions of the master or practice without understanding the reasons behind what they are doing, but rather consider methods and train in accordance with detailed principles. For that reason, what once took five or six years to achieve can now be accomplished in three years.

At the time of the establishment of the Kodokan, because

they were unfamiliar with the new teaching methods there, more people went to the jujutsu dojos that were regaining popularity at that time than came to the Kodokan. But people came to realize that the instructional method used at the Kodokan was superior, and eventually it attracted many students. Even now the content of the instruction at certain dojos that advocate the jujutsu of the past is generally the same as that of Kodokan judo.

The superiority of Kodokan judo is the result of the reasons I have described, and when undergoing Kodokan judo training, one must not forget those merits. Recently, as judo has become more popular, however, in some cases the educational method is lacking and the fundamental spirit of judo is neglected, so it is my hope that those in training, as well as the instructors, will pay due attention to these matters.



chapter

2

THE SPIRIT OF JUDO

SEIRYOKU ZENYO: THE ESSENCE OF JUDO

Ju Yoku Go o Seisu

Unlike martial arts such as *kenjutsu* (swordsmanship), *sojutsu* (spearmanship), and *kyujutsu* (archery), in which the practitioner uses a weapon, judo is a method of defense against attack in which generally no weapon is used. Although it is sometimes acceptable to use a kind of weapon, in most cases it is rare during practice—this is a distinctive feature of jujutsu. Kenjutsu, sojutsu, and kyujutsu are martial arts that derive their names from their respective weapons, and they primarily involve instruction in the use of these weapons. Jujutsu, on the other hand, whilst it does not rule out completely

the use of weapons, is not limited to any one particular method of defense against attack.

Various records and accounts have been passed down over the ages with regard to the true meaning of 'jujutsu,' but few of them are accurate. It can be said, though, that the name apparently derived from the expression *ju yoku go o seisu*, which can be translated as 'softness controls hardness.' This expression needs closer attention.

Let us assume I have an opponent who possesses power to the value of 10, whereas I must face this opponent with power only to the value of 7. When my opponent thrusts at me with all his energy, it follows that if I resist I will be overcome, even if I expend all my power. If, however, rather than resist my more powerful opponent, I adjust and adapt to his energy and pull back, he will fall forward under the strength of his own attack. His power of 10 will become merely a power of 3, and he will stumble and lose his balance. I will not be pulled off balance and can pull away, maintain my stance, and retain my original power of 7.

In short, resisting a more powerful opponent will result in your defeat, whilst adjusting to and evading your opponent's

attack will cause him to lose his balance, his power will be reduced, and you will defeat him. This can apply whatever the relative values of power, thus making it possible for weaker opponents to beat significantly stronger ones. This is the theory of ju yoku go o seisu.

Upon closer inspection, however, it becomes clear that we cannot always explain things with the theory of ju yoku go o seisu. Suppose someone grabs my wrist. That wrist will then become the fulcrum of a lever. If I put all my energy into my wrist and resist the power of the thumb and fingers that are grabbing it, I am clearly stronger. Moreover, because this acts as a fulcrum, I have an advantage. In this case it is not possible to say that you overcame your opponent by using the theory of ju yoku go o seisu. This is an example of the stronger person skillfully overpowering the weaker, hence something different.

During competition a person may kick his opponent. This cannot be called ju yoku go o seisu either. This is a case of actively putting energy to work in a certain direction and kicking the opponent in his vital points to cause damage. It is the same when thrusting with an arm, when slashing

with a sword, or when thrusting with a pole—these attacks do not adhere to the theory of ju yoku go o seisu.

When viewed in this way, the name jujutsu is simply a name that was used to describe a method of defending against attack in certain situations. The true meaning of the martial arts that were hitherto taught as jujutsu or taijutsu was not so simple. Ju yoku go o seisu is merely one theory among several, so it is not a particularly inclusive expression. Even in the so-called jujutsu, yawara, or taijutsu of the past, the theory of ju yoku go o seisu was not a sufficient, all-encompassing one to explain the various waza, and it could merely provide a partial explanation.

Let's look at another example. Suppose someone grabs you from behind. Trying to escape from that person's grasp using the theory of ju yoku go o seisu will be almost impossible. If you want to adjust to that power, you have no choice but to exhale and contract your chest. But you cannot get free by doing just that. In this case, another theory must be applied. Even if the other person grabs you, he cannot exert enough energy initially, so you must find a suitable means of escaping by using a waza before he can exert his energy.

There is a popular parable that goes thus:

A *jujutsuka* (jujutsu practitioner) was grabbed by a sumo wrestler. At that point the jujutsuka said, "You're a sumo wrestler, yet you can't grab any tighter than that?" Angered, the sumo wrestler attempted to adjust his grip. As he did so, he loosened it slightly. At that moment the jujutsuka quickly lowered his body and escaped from the sumo wrestler's grip.

This same principle applies to the *koshi-nage* (hip throw) in randori, but you cannot escape only by ju yoku go o seisu. When your opponent is merely standing in a relaxed fashion or leaning slightly forward, if you adopt a stable stance, thrust your hip in deeply against him, put your hand on your opponent's hip, and pull him in your direction, your hip becomes the fulcrum. Then your opponent's weight above his hip moves in front of that fulcrum, and the weight below his hip moves back. And when that weight is over your hip, by twisting your hip even a little or just by pulling on his sleeve, no matter how large your opponent may be, he will be thrown.

In short, the waza of judo are based on various theories. Ju yoku go o seisu was merely one small part of the theory

of the jujutsu and taijutsu of the past. But is there a universal theory that applies at all times in every situation?

Seiryoku Saizen Katsuyo

One's mental and physical energy must be used most effectively in order to achieve a certain goal. That is to say, one must apply the most effective method or technique for using the mind and body. If we use the term '*seiryoku*' for one's mental and physical energy, this should be expressed as *seiryoku saizen katsuyo* (best use of one's energy). We can shorten this to *seiryoku zenyo* (maximum efficiency). This means that no matter what the goal, in order to achieve it, you must put your mental and physical energy to work in the most effective manner.

If that method is *atemi* (striking), then you must strike at the vital point that will yield the greatest effect. Likewise, when thrusting with your fist, theoretically your fist must strike that vital point at a right angle. No matter how fast your fist is moving as you thrust, you must be fast at the moment you strike the vital point. If the speed at which you strike is fast, and if the overall power with which you

strike is strong, that alone will be effective. Thus the principle of seiryoku saizen katsuyo applies to all forms of atemi.

Also, with regard to nage-waza, let us suppose your opponent is standing straight in front of you. If you execute a hip throw, you thrust your hip against your opponent's abdomen and, using your hips as a fulcrum, throw him. So, you must keep the fulcrum in a spot where the balance is good. If the fulcrum is at the chest, the part above the fulcrum is lighter than the part below, and unless you have an exceptional amount of power, you will not be able to throw your opponent. If the weight is even, you can throw your opponent easily. You should make good use of this principle; doing so will enable you to overcome an opponent who has two or three times your power.

By putting energy to work rationally, you can knock down a person with considerably more power with merely a finger—from whichever direction you push him, if he is completely relaxed and his balance is weak, he will fall. If that person applies his energy to move forward, you cannot resist that force and push back, but pulling or pushing in the direction of that force will cause his balance to break,

and at that moment you can defeat him. Even if your opponent has two or three times your power, if you can execute your move at the precise moment he is off balance, you can easily throw him by something as simple as tripping him.

The techniques of judo can be explained with the theory of seiryoku saizen katsuyo, but they cannot be explained with a theory like ju yoku go o seisu. In the case of *o-goshi* (large hip throw), when your opponent's balance is broken and he is leaning slightly forward, you insert your hip, place your hand on your opponent's back, bring him toward you, and pull him on top of your hip. Then, if you twist your hips and pull your opponent's sleeve, you can easily throw a large opponent. This can also be explained with the theory of seiryoku saizen katsuyo.

In short, the basic principle of the waza of judo is seiryoku saizen katsuyo. For the rest of this discussion I will employ the shorter term 'seiryoku zenyo' (putting your energy to work most effectively), which is the basic principle of defense against attack.

Now that we have established that seiryoku zenyo is the basic principle of defense against attack, what about putting it to other uses? It is an underlying principle that can be applied to anything in the same way. When I was a child, I learned the jujutsu of the past. However, that jujutsu had no basic principle. I learned various methods from one teacher. He taught me how to place my hips and pull to throw an opponent and how to choke someone, but he did not teach me anything about what principles were involved, or how to apply those principles. As I studied further, I found that what one teacher taught differed from what another taught. There was no basis upon which to decide which one was correct. That was the reason I began to make a thorough study of jujutsu.

In the end, I learned from various teachers in various schools, but when one method of instruction differed from another, I had difficulty determining how to resolve those differences. As I studied further, I came up with the principles I have described: in order to achieve your goals, you must put your energy to use most effectively.

Gyaku-juji—A Meeting in Paris

When I went to Paris, M. Ducos*, undersecretary of state of National Education, heard that I had come and requested, via the Japanese ambassador, that I give a talk on judo. I had already left Paris and was scheduled to give a lecture on judo in Munich, but when I received the undersecretary's telegram from the ambassador I returned to Paris and gave a lecture to a large group of scholars, government officials, soldiers, and athletes at the École du Saar et Metier in central Paris, which is a school similar to a technical high school in Japan. At that time a Jewish scholar named Feldenkrais* happened to be in the audience. His remarks to me after the lecture were very enlightening. He asked if we could get together to talk further. We agreed on a date to meet at my hotel. He had a remarkable background: a Russian-born Jew with Palestinian citizenship who had studied in France. He could speak many languages, including English, German, Russian, and Hebrew; and he spoke French like a native.

He brought a book he had written about judo with him and asked me to take a look at it. It had not yet been published but was rather a typewritten manuscript. He asked my

opinion about it, but as it was written in Hebrew, I couldn't understand it. There were pictures, so I could get some idea of the content. He had some of the manuscript written in French, and he asked me to take a look at that. My French was far from perfect, but I was able to get a basic idea of the meaning. As I read it, I found that most of it was flawed, and I pointed out the various mistakes. It was interesting. He was a fascinating man who had learned some judo. He had read a lot of books and studied extensively. I hadn't known there were so many books on judo in European languages, but when I asked him about it he said he had studied judo by reading more than forty different books.

One of the moves he had read about was the *gyaku-juji* (reverse cross), in which you hold your opponent's lapels with your arms crossed and choke him. His book said that by placing your fist on the attacker's throat and thrusting straight forward the person being choked could loosen the hold. Feldenkrais had graduated from a French technical high school and then served as some sort of assistant at the Sorbonne, which is to say he had at least as much ability as a person who had gone to graduate school in Japan. He

was young, but because he was studying with distinguished scholars, he was quite a scholar himself. He understood theory well.

In order to explain the book's flaws to him, rather than showing him in the book, I grabbed him in a tight reverse cross with both hands and said, "Try to get out of this!" He pushed my throat with his fist with all his might. He was quite strong, so my throat was in some pain, but I pressed on his carotid arteries on both sides with both hands so the blood could not get to his head, and he gave up.

The same gyaku-juji differs depending on whether you grab your opponent high or low, but he didn't realize that if you don't grab your opponent high on the lapels, the technique will not be effective. Blood does not get to the head, so when you grab your opponent high, the more you press, the greater the pressure on the carotid artery. If your grip is too low, your opponent can prevent you from pressing on the carotid artery with his long, strong arm, and your grip will loosen. This is an application of the theory of making the most effective use of your mental and physical energy. If your grip is low, the move will not be effective. If you

grab high, pressure is applied to the carotid artery. I explained to him that he had not considered the need to apply pressure to this artery. He was very impressed and asked me to take the book with me, look it over when I had time, and advise him of the other errors in it. I explained politely I did not have the time to make detailed corrections, but I made two or three other comments.

This meeting helps illustrate the theory of seiryoku zenyo. Feldenkrais's previous method did not make effective use of mental and physical energy, whilst the gyaku-juji method I showed him used mental and physical energy effectively. All judo techniques are governed by this basic principle, and they must be studied and practiced thoroughly.

JUDO AND PHYSICAL TRAINING

Use in Physical Education

In the past, the schools of jujutsu throughout Japan numbered well over a hundred. Today, most of these exist in name only, and few dojos are known by the school with

which they are affiliated. They have all been unified under Kodokan judo. This is because with the old method, the basic principle was not taught, so people taught different things based on their own ideas. Judo is based on the fundamental principle I have described above. The correct methods of the past have been preserved while the errors have been discarded, and new techniques have been added to make up for this. So generally, the application of the fundamental principle is the basis of all instruction.

Therefore, techniques for which it took about five years to progress to a certain level using the old method can be learned in two or three years with the current method. And the highest-level research cannot be carried out unless it is based on this principle; that is to say, the Kodokan method under which martial arts were unified after the jujutsu of the past died out. So, I think it is fair to say that we have succeeded in applying this fundamental principle to the martial arts of defense against attack. If we succeed in applying this fundamental principle to defense against attack, it follows that we should similarly succeed if we apply it to other areas, so I began to apply it to physical education.

When applying this principle, first the goal of physical education must be clear. If you want to choke someone, you strangle him; if you want to attack his vital points, use atemi. These goals are clear, so how to execute them effectively is also clear. For example, if your goal is to thrust at your opponent's vital points and kill him or knock him down, you must use the most effective method. If your arm moves slowly, that is not atemi. You must move swiftly. Thrusting forcefully is bad and is to be avoided; you must thrust quickly and skillfully rather than forcefully. In this way, when your goal becomes clear, you will know that you must put your energy to its most effective use in order to achieve that goal. But if you have not established the goal of physical education, it will be unclear how to put your energy to its most effective use.

Today, if you travel the countries of the world, you will find that people have some vague understanding of this, but they do not seem to have definite goals. Certain methods of physical education over the world do not have a goal that is fully understood. The way I see it, the goal of physical education is to develop a strong, healthy body, and to train that body so that it can be useful to society, while at

the same time developing the ability to cultivate the mind. I imagine most people would agree with this.

Swedish and Danish gymnastics, for example, are of little use for the cultivation of the mind as well as for daily life. Of course, each has its own merits, but how many people pursue these types of gymnastics? People will do them if they are part of the regular curriculum at school, but almost no ordinary people do Swedish or Danish gymnastics because they are not useful, nor are they interesting. The goal of physical education is to develop a sound body, but it is a serious mistake to think that if you develop a strong body with hard muscles then the goal of physical education has been fully attained. The development of muscles like that requires a great deal of effort on a daily basis, therefore it requires the expense of a great deal of wasted energy.

The famous American wrestler Dalue once came to visit me. He was quite well developed and strong, and wasted no time in showing off his muscles. I found myself quietly laughing at the absurdity of this, but I didn't want to make fun of him, so I said nothing. When I later went to the United States, he met me in San Francisco and said he would meet

me in Los Angeles as well, but I preferred to avoid another meeting. I would have been quite embarrassed to be welcomed by him and have him feel that I shared his ideas. Having that kind of developed musculature is never something to be admired. It might suit some, but if all Americans or Japanese were to become like that, they would have to sacrifice personal development in other areas. That kind of excessive effort to develop one's muscles is detrimental to the development of other areas and hardly worthy of praise.

The Importance of Sports

It is necessary to develop your muscles to some extent, however, and the development of a sound, well-functioning body with a balanced musculature is ideal from the physiological standpoint. That must be the goal of physical education. And if there is nothing useful to be gained in the course of doing that, physical education has little value.

However, in this age in which the human brain has been rapidly developing, young people won't participate in the sort of physical education that has been practiced thus far, unless it offers something of interest to them. Because of

this general lack of participation in physical education, competition became emphasized. Thus, young people are always engrossed in competition, and because they compete with the idea that they should win, they have no qualms about developing an unbalanced musculature. Some of their muscles are developed while others are neglected. In some cases, in the incessant drive to win, they abuse their bodies and cause themselves injury; this has become an all too common occurrence.

From one standpoint, though, because sports these days appeal to young people, many people participate in physical education. In that sense, this is a good thing. The best kind of exercise, then, would be to strive to develop a body that truly has value from a physiological standpoint, without injuring yourself, and put this body to good use. An exercise like swimming leads to the development of a comparatively well-proportioned body, and there is not much wasted effort. It is essential for countries like Japan, which is surrounded by water, to train citizens to become accustomed to the sea through means of various types of transport, fisheries, and the navy, and to develop people who can enjoy the sea and

who are not afraid of it. So, as educators we have strongly encouraged people to participate in activities like swimming. Walking and running are also good, as well as some types of gymnastics using apparatus. It is best to choose something that will benefit you. You should make your choice with an emphasis on selecting something that will help you develop a sound body and be useful in your daily life. But doing something just because many other people are doing it is not recommended.

Generally speaking, if we look at sports we find that their strong point is that because they are competitive they are interesting, and young people are likely to be attracted to them. No matter how valuable the method of physical education, if it is not put into practice, it will serve no purpose—therein lies the advantage of sports. But, in this regard there are matters to which we must also give a great deal of consideration. First, so-called sports were not created for the purpose of physical education; one competes for another purpose, namely, to win. Accordingly, the muscles are not necessarily developed in a balanced way, and in some cases the body is pushed too far or even injured. For

that reason, while there is no doubt that sports are a good thing, serious consideration must be given to the selection of the sport and the training method. Sports must not be undertaken carelessly, overzealously, or without restraint. However, it is safe to say that competitive sports are a form of physical education that should be promoted with this advice in mind.

The reason I have worked to popularize sports for more than twenty years and that I have strived to bring the Olympic Games to Japan is entirely because I recognize these merits. However, in times like these, when many people are enthusiastic about sports, I would like to remind them of the adverse effects of sports as well. I also urge them to keep in mind the goals of physical education—to develop a sound body that is useful to you in your daily life—and be sure to consider whether or not the method of training is in keeping with the concept of seiryoku zenyo.

Ideal Physical Education

Let us briefly turn our attention to calisthenics, another method of physical education that is widely practiced.

Calisthenics are generally based on physiology and anatomy, so they do not result in the development of an unbalanced body nor are they harmful to the internal organs. But they are not without drawbacks. Because each individual movement has no meaning, and because calisthenics have no secondary benefits, they are uninteresting. Calisthenics are widely used both in Japan and abroad, but few students continue to do them after graduating from school. This is because they are a meaningless form of exercise and not of any practical use. No matter how much they are taught in the schools, if people do not continue to practice them, there is very little value in teaching them.

So, what should be done? We need to adopt the strong points of calisthenics and compensate for their shortcomings. Of course, there are various other possibilities, but for now I have come up with two ideas:

The first is calisthenics that incorporate training for defense against attack. Methods of defense against attack are taught in the form of martial arts, but because physical education was hitherto not considered in the teaching method, you could not expect to develop a well-proportioned body. If you use

your right arm, you must use your left as well. If you bend forward, you must bend back. The idea is to learn martial arts while working each part of your body evenly. This can be called 'martial arts style,' or 'offensive and defensive style.'

My other idea could be called 'dance style.' Various art forms such as *odori* (dance), *No*, and *shimai* (*No* dance) have been traditionally performed in Japan throughout history. Thoughts, feelings, and the motions of earthly things are expressed through movements of the arms, legs, torso, hips, and head. Various styles have been developed but are not yet widely performed. Traditional arts like No and odori were, of course, not intended for the purpose of physical education, and while they have value in and of themselves, from the standpoint of physical education for the general public, there are many obstacles. Frankly speaking, they are not necessarily appropriate for fostering the kind of national spirit I have in mind or effective in fostering high moral values. Nor are they suited to the ideal of the development of a well-proportioned physique. Something like odori or No that has been modified to suit the purposes of physical education is required. I believe this means creating various differing forms for

children, men, and women. Through this practice, people can enhance their bodies and foster a national spirit and refined interests to a considerable extent, and physical education can be popularized throughout the country in the future.

There is no need to reject traditional forms of exercise. Those who enjoy them should do them. My doctrine is very simple: highly recommend what is best without rejecting the things of the past. So I do not particularly oppose Japan's conventional methods of physical education. But I would like to devise the best form of physical education and recommend as many people as possible take it up, thus resulting in a form of physical education that at the same time achieves worthwhile goals. This means applying the basic principle of judo—seiryoku zenyo—to physical education. I would now like to discuss how to apply seiryoku zenyo to intellectual training.

JUDO AND INTELLECTUAL TRAINING

Intellectual training can be considered in two ways. Although from the standpoint of learning we should not make a dis-

tinction, in actual fact, people who have sound knowledge and people who have good judgment are not necessarily the same. Caution, observation, reasoning, judgment, and imagination are mental powers, so from this standpoint we can make a slight distinction between being widely knowledgeable and having sound judgment. In this way, with regard to intellectual training we can make a distinction between gaining broad knowledge and developing powers of inference and judgment.

In today's education, research into what kind of connection can be made between fostering mental power and developing knowledge is quite inadequate. No educator or schoolteacher has clearly analyzed this issue and lectured on it. But it is a pressing issue that must be researched in great detail. In the acquisition of knowledge there is a difference depending on whether you emphasize basic knowledge that can be applied to anything, or emphasize practical, specific knowledge that is useful in actual terms.

In the end, you must clarify your goals. Once they have been clarified you must exercise your mental and physical energy in the most effective way in order to achieve them.

Teachers and students alike must also have a clear aim. Only with clear, clarified goals will intellectual training produce far greater results than we see today.

What I mean here by goals is fundamental aims; overburdening oneself with too many trivial goals is counterproductive. If you do not consider to a certain extent whether to put greater emphasis on intellect or emotions, and if you have no clear aim, you cannot practice true seiryoku zenyo. You must first set a goal and apply your energy efficiently, then educational methods will become clear from the outset, as will the path each individual must follow.

I often say this to many leaders in various fields, but education must be expanded in Japan. At the very least its content must be improved. Great effort must also be made toward the development of commerce and industry, among other issues that need to be addressed. When we consider transportation also, there are many projects that will require major expenditures of government funds. The American Frederick Taylor* is widely outspoken on the subject of promoting efficiency, and Japan is also advocating it, but this is limited to some people doing one thing while others

do another, and there is no uniform guiding principle by which the entire populace is being led. We must therefore study a method that can be implemented effectively by all citizens in their daily lives and promote its implementation—this is the most urgent task facing us today. That method is, namely, the principle taught by judo. By applying seiryoku zenyo to all of these aims, we will achieve progress and efficiency in everything.

The One True Path

The prosperity of a nation can be hoped for only with an energized populace, and that vitality depends on the mental and physical training of the people. The powerful nations of the world have explored every avenue in order to build their national strength, and they are paying particular attention to physical education, and endeavoring to promote the vitality of their citizens through their own unique methods.

During the feudal era, Japan also had its own unique physical education in the form of martial arts. The samurai class was trained in these, and the use of martial arts like judo, among others, was valued as the most appropriate

method of physical education. This uniquely Japanese physical education temporarily fell into disfavor, however, in the rush toward modernization that characterized the Meiji Restoration (1868). Some ten years later, these ancient cultural assets had nearly been forgotten.

It would be a mistake to blame this on the trend of the times alone. Until that time judo had been split into various schools, and only a part of the teachings were taught in each of those schools. The basic goal of judo was ignored, so the benefits to be gained were limited. Accordingly, the method of instruction lacked a cohesive structure and was, in fact, often dangerous. This situation caused me a great deal of concern. Thus, I worked hard on my goal to reform judo, and in 1882 I took the strengths of each school, without adhering to merely one or two particular schools, and established Kodokan judo based on modern scientific teachings, and in accordance with educational principles. Crucially, I did not stress only training for fighting, which had been the focus of martial arts like jujutsu, as the goal of judo, but rather made its basic purpose both mental and physical training. Over the years this method and its aim

have become well known and have fostered the progress of people of all classes. Those who follow my teachings are growing in number day by day and are racing to open dojos at both public and private schools, whether in the city or the country, to seek instructors, and to pursue Kodokan judo. At present, both in Japan and abroad, one can see Kodokan judo being practiced with great enthusiasm.

Since the establishment of the Kodokan I have continued to explain to those who practice it that Kodokan judo is originally a teaching of the literary and military arts, and one must begin with waza when embarking on the *do* of judo. But many people, although they make rapid progress with waza, require a great deal of training in order to reach the point at which they can appreciate the *do*. Though many people have an interest in exercise and make an enthusiastic study of its secrets, unfortunately there are those who remain quite indifferent to mental training. In the practice of judo, if energy is not applied to mental training in particular, that aspect is likely to be neglected. So you must proceed, taking care with your training, and embark on the *do* with a sincere commitment to waza and mental development.

The principle of seiryoku zenyo should thus be applied in intellectual training as well as to the closely related area of moral education. Scholars and educators have offered various arguments on the subjects of intellectual training and moral education, but have often not made their purposes clear, nor has the balance between them been demonstrated. So there are various difficulties involved in studying a method for applying this principle. People may say that the balance between intellectual training and moral education is not something that can be quantified, and therefore determining things like this balance in advance is futile.

This is, of course, perfectly reasonable, but the balance does not necessarily need to be quantified. That is to say, the relative weight of each can be compared by suggesting that perhaps intellectual training should be emphasized more than it is today or that moral education should also be emphasized. Accordingly, if we can achieve at least that, it will become easier to set goals, and once these are set, the means of achieving them will naturally be implemented.

I began this discussion by suggesting that we must remember that intellectual training involves both the

acquisition of knowledge and the cultivation of mental power, and whereas one cannot discuss these as entirely separate things, it is nevertheless true that people with a great deal of knowledge do not necessarily have exceptional powers of reasoning or judgment. The cultivation of these powers does not in itself entail becoming knowledgeable, so in fact, these two things can be looked at separately. Thus, in education the question of whether to place greater emphasis on the cultivation of mental power or to put greater effort into the acquisition of knowledge may arise.

Therefore, if our goal is not clear, the method cannot be determined. Once the goal has been clearly established, one can study how one's energy can best be put to use in order to achieve it—seiryoku zenyo. There are various flaws in the methods of intellectual training that have been used thus far, and one reason many educators merely propose ideas intended to win over the great majority of people is that they have failed to make the goals of intellectual training clear.

Thus I conclude that educators must first clarify the goals of intellectual training and teach the principle of seiryoku

zenyo as the method for achieving these goals. I will now turn to the issue of moral education.

JUDO AND MORAL EDUCATION

In one respect, moral education must be carried out from the aspect of knowledge. That is to say, it is necessary to know intellectually what is good and what is evil. It is also necessary to develop the intelligence to distinguish right from wrong in various complex situations. Thus it is necessary to teach the ability to determine good from bad; to discriminate what is right from what is wrong.

In another sense, moral education must be carried out from the aspect of the emotions. Even if you can distinguish right from wrong intellectually, if you are not trained emotionally to like what is good and dislike what is evil, your ability to do good and reject evil will be lacking. So if morals are not cultivated both intellectually and emotionally, good results cannot be achieved.

Furthermore, even if you try to do good and reject evil, if your willpower is weak, the opposite result will often

occur. Therefore, training of the will must also be an element of moral education—a weak willpower can result in the inability to do what you know is right, or the inability to prevent doing what you know is wrong.

It is also important not to overlook the element of habit. Even if you intend to do good, if you have not developed the habit of doing so, your best intentions will easily be corrupted. And even the best intentions of rejecting evil can fail if you have not developed the habit of doing so. For that reason, you must endeavor to cultivate good habits, love what is good, and reject what is evil on a daily basis.

When considered in this way, moral education is a matter of tying together all these elements in such a way that results can be achieved. Yet the issue of how much emphasis we should place on the cultivation of each of these four elements once again arises. Just as with intellectual training, it is impossible to determine that balance quantitatively. All we can do is suggest that one thing should be assigned greater or lesser weight than another. In any case, though, we must determine their relative weights and clarify as far as possible the goal we wish to reach. This is essential in order to

determine the method by which you can reach that goal.

Thus in moral education, just as in the case of intellectual training, in order to employ seiryoku zenyo it is essential that we clearly define the goals we wish to reach.

Group Life and Judo

Seiryoku zenyo, the principle of judo, can be applied to all aspects of social life. But a new problem arises at this point: how can seiryoku zenyo be applied when two or more people form a group?

When people are by themselves, the principle of seiryoku zenyo can be applied without any trouble, but when there is a group of two or more people, it simply takes one person to act selfishly, and conflict can easily arise. But if every party in a group avoids acting selfishly and acts considerately to the needs and circumstances of the other people in the group, then conflict can naturally be avoided and harmony achieved. Conflict is to mutual detriment just as harmony is to mutual gain.

Thus, if a group of people lives together, not only can those people avoid offending each other, they can also help

each other. There are things that cannot be done alone but need the assistance of others. Furthermore, the virtues and strengths of one can complement and foster those of another. Accordingly, the situation affords advantages to each of them that they would not have alone. This is called *sojo sojou jita kyoei*, which means mutual prosperity through mutual assistance and concession. This may be shortened to *jita kyoei*.

For this reason, if each member of a group helps others and acts selflessly, the group can be harmonious and act as one. Accordingly, the group can make the best use of its energy, just like an individual. This principle remains true even in the case of a complex society with a population of millions. So, if seiryoku zenyo and jita kyoei are realized, social life will naturally continue to progress and develop, and as members of society, everyone can achieve the results they hope for.

JUDO AS MARTIAL ART

When judo, which is one element of Japanese culture, was regarded merely as something practiced at the dojo, it was

nevertheless culture, but its significance was somewhat limited. If what I have described in these pages is judo, it is truly a unique aspect of Japanese culture. Indeed, these days, art, dance, and other aspects of Japanese culture are gradually being introduced abroad, and an increasing number of people appreciate them, are fond of them, or study them. However, I believe nothing enjoys more popularity throughout the world or is leaving more of a mark on the world than judo. Not everybody grasps the full meaning of judo, but there are some who do.

I often receive letters and some of them are from people asking about this meaning or about what books they should read. Others want to come to Japan and talk with me and study. When Miss Parkhurst*, principal of the Dalton Plan, came to Japan, we attended the same meeting and our conversation got into judo. When I later sent her my notes for the lectures I had given in Europe and the United States, I received a long reply in which she expressed her agreement with some of my ideas. She wrote that she would like to talk with me the next time she came to Japan. When she came she visited me and told me that a friend of hers

empathized with my ideas and believed that people's lives must be conducted and improved based on the principles of judo I had outlined. She said this friend wished to meet with me and discuss these ideas. There have been many people like this who have not come to Japan. This clearly shows that while the techniques of judo are spreading throughout the world, the spirit and significance of judo are also gradually being introduced.

I saw evidence of this when I went to Europe and the United States to try to bring the Olympic Games to Japan. I succeeding in doing so, and while in New York I was asked to prepare a message to be broadcast to the United States, Canada, and Mexico (I made one such broadcast in Los Angeles as well). During my conversation with the manager of the radio station we touched on judo. I showed him my notes from my lectures in Europe and the United States, and he took them home and read them. The next day he said that he had intended to have me talk about the Olympics during my broadcast, but he asked me to use my lecture material instead.

Because I had come on account of the Olympics, I did

not intend to use my lecture material, but he insisted I use both. So I first lectured on judo and then talked about the Olympics. This showed me that my interpretation of the mental aspects of judo was appreciated by the American people. Naturally, I would not have been asked to discuss this in my broadcast if it would not have been well received by the listeners. There were many similar instances when I was in Europe as well, and I believe that in the future the spirit of judo will be widely studied and its principles will be implemented.

In the past, the techniques of judo were oriented toward the martial arts. The Kodokan judo of today incorporates both the martial arts and physical education. Naturally, with its additional role to play in the advancement of physical education, concerns may be raised that judo is less effective as a martial art now than in the past, when it was practiced solely as a martial art, but that is not the case. Precisely *because* it is practiced as both a martial art and physical education, its true power as a martial art can be exercised. In the jujutsu of the past, which was only a martial art, if a practitioner wanted

to learn to thrust, the practice of thrusting in itself was enough. But if they did not train seriously over many years, even the atemi of experts would not be completely effective. However, if physical education is incorporated, that is to say, if judo is always practiced as a form of national physical education, attaining high levels of skill will become possible.

In another example, let us say someone draws a sword on you. Any hesitation in your actions will result in you being injured or killed. You must react automatically, instinctively, just as when you blink impulsively when a fly approaches your eye. You must dodge your attacker in an instant. In order to do this, you must practice this as physical education and train on a regular basis to build up your body while also undergoing martial arts training. The peers of Commander Hirose* always said of him that when they went ashore, if there was enough time to go out to a restaurant and have a drink, Hirose would go to a dojo and practice judo instead. Over time, this had an influence on everyone. I believe that having this kind of beneficial form of recreation is the reason Hirose became the legend he was. It is nearly impossible to study everything about human beings

in general in a short time. So, while it is necessary to make the study of various things one's lifetime work, it is also necessary to become a person who can, by directly improving oneself, make a judgment on any issue, even if you know nothing about it. That is judo.

In 1882, when I began to use the term 'judo,' it did not mean "Give way first in order to win later." Rather, it meant that no matter the goal, in order to accomplish it you must put your mental and physical energy to work in the most effective manner. That is to say, it represented seiryoku zenyo. When this principle is applied to the martial arts, it takes the form of various kata and the randori of judo as well as gekiken or kendo, in which one practices attacking with a bamboo sword. In short, all training in the martial arts involves the application of this principle to defense against attack.

Judo began with the study of martial arts, and then it gradually became clear that it could be applied to physical education, intellectual training, moral education, social interaction, management, and people's everyday lives. Some people believe that judo means simply practicing at the dojo.

This is applying the principle of judo at the dojo when practicing defense against attack, and though it is certainly one aspect of judo, it is only a small part of it. With judo, in every endeavor you must imagine the best goal and use your mental and physical energy in the most effective manner in order to accomplish that goal—put simply, seiryoku zenyo is what today's judo is.

For that reason, judo is not merely a martial art but rather the basic principle of human behavior. When that basic principle is applied to defense against attack or applied as physical education in randori at the dojo, these are applications of that principle in judo, but are only one aspect of judo—it is wrong to assume judo ends in the dojo.

Thus far in these discussions I have outlined how judo came about and what it is. I have argued that judo is not what many people believe it to be; that is to say, that judo is more than a fighting art practiced at the dojo. I have emphasized that the basic meaning of judo is quite different, and is universal and profound.

Next, I would like to give two or three examples of how judo can be useful in work and in daily life in the future.

A BASIC PRINCIPLE FOR EVERYONE:
JUDO AND ITS APPLICATION TO EVERYDAY LIFE

Seiryoku Zenyo in Everyday Life

Certain teachings have a long tradition, so most people accept them. But when people do not understand *why* they are taught a certain way, conflicts can sometimes arise. To give a simple example, virtually no one doubts that diligence is a good thing. But on the other hand, if we look at this a little more closely, the meaning of this term is really quite ambiguous. This is because if diligence is always a good thing, it follows that there can be no situations in which being diligent is bad. However, there are clearly situations where this is simply not the case. When you are mentally or physically tired, for example, stubborn diligence can result in sickness or injury.

Human beings engage in a wide variety of activities. You must select the good things from among them and be diligent, but if you are diligent in an irresponsible manner, you will spend a great deal of effort on something that is not very useful, and expend the energy required to do some-

thing good wastefully. You must carefully choose something for which diligence is suited.

Even when we do what we believe to be best, overdoing something can be harmful. When students stay up late reading a book because their teachers, parents, or society has deemed it best that they should read it, this is certainly diligence, but it is also detrimental to their health to read for so long. Diligence is good, but one must be diligent in moderation, to an appropriate extent.

When you consider it this way, it cannot be said unconditionally that simply because something was done diligently it was necessarily good. Behind this notion there must be one major guiding principle, that is to say, seiryoku zenyo. This does not mean pushing yourself to be diligent when you are exhausted. Conversely, you cannot do things half-heartedly or randomly. You must not expend so much effort that you become unable to do other things. You must first create an image of seiryoku zenyo in your mind and *then* set about being diligent. Even in something considered as unconditionally beneficial as saving money, seiryoku zenyo is essential to overall success.

Let us turn to an annoying yet pervasive habit people all too often display: complaining. What is the point of complaining? It is certainly no fun for those who have to listen to the complaints. The energy used to make unpleasant complaints can certainly not be considered seiryoku zenyo. Rather, all the energy used to complain or grumble should be expended more usefully. This means ridding oneself of unpleasant feelings and refraining from harboring ill will toward others. In the end this will result in putting one's energy to the best use not only for oneself but also for the betterment of society. This principle should be applied every day at all times.

Devotion to seiryoku zenyo entails striving to act selflessly for the good of society. When carrying out some kind of duty for society, it is all right to skip a meal once or twice, but eating irregularly when it is not necessary to do so is not good. So, from the standpoint of seiryoku zenyo, you must eat a proper amount whenever you can. Yet because work can often be demanding, for the sake of yourself, others, and society, you must be prepared to miss a meal once or twice, though not in excess.

In your daily work—its allocation, how much to do, in what order, and how—you should figure all this out based on the principle of seiryoku zenyo. In short, if people are always aware of their current situation, set a standard for the future based on doing what will benefit themselves and society, and continually regulate their behavior, they can be satisfied with their lives at all times. When you try to do this, you will find that your future prospects are always bright. That is because you are doing what is best, and it is unreasonable to suggest that anything beyond that is desirable. You cannot create something from nothing. Do what you can, and if you are successful, that is enough—and for any obstacle you encounter, you will be able to find a solution.

If you truly understand seiryoku zenyo and put it into effect yourself, you can stand on the same footing as those who spend many years in contemplation of the doctrines of Zen and achieve enlightenment. You can achieve no more and no less than this through your own experiences and training. No other special study or anything else is necessary—you can discipline yourself merely through the application of this simple theory.

Aside from judo, there may be nothing else by which people's guiding principles can be seen in their daily lives. Buddhism, Confucianism, and Christianity each have their own guiding principle that may be found through study, but this is very difficult. I often have occasion to exchange opinions with authorities on Buddhism, Confucianism, and Christianity. Those who have made such profound study and cultivated their minds say the same thing I do: the path may differ, but in the end the aims of both religion and learning are ultimately the same, and I consider these authorities my colleagues. However, this is limited to those who have engaged in very profound study. It is difficult to find common ground with those who have made only superficial study. I cannot associate with those who simply follow by rote what they have been taught. As citizens of Japan as well, people like that may not understand the true, consistent national spirit. So, through judo, we are teaching a principle that can work together with the highest principles of Buddhism and Christianity and the exhaustive studies of philosophers; one which, like the other great philosophies and religions, can be put into action.

This principle of judo offers a basic principle that can provide a sound answer for every situation and every question. The easiest way to master this basic principle is to practice the waza of judo and to embark on the *do*. That is because, through practice that incorporates both a martial art and physical education, one can learn a method for making the most effective use of one's mental and physical energy. Then one naturally learns how to apply this method to every aspect of human affairs. I believe that this basic principle is the most appropriate method for resolving various moral issues.

In the past I spent three years traveling around the United States and Europe giving lectures. Scientific management and the promotion of efficiency are strongly advocated overseas, but they do not seem to have progressed very far. Accordingly, I have found that many people express strong approval for the ideas I describe. When I attended the meeting of the Inter-Parliamentary Union, which was held in Madrid the year before last, at the end of my lecture, I said: "The spirit of mutual prosperity must be respected between nations. With regard to international federations as well, if

countries only consider their own gain and disregard other countries, they cannot achieve their true goals. Each country must make it a principle to promote mutual prosperity and must conduct itself with the determination to do its utmost for the world. Accordingly, the meeting of this union must not be merely a forum for politicians to exchange opinions or debate various issues, but rather one in which we strive toward a world that is filled with the spirit of mutual prosperity." I believe that world peace and the welfare of humankind must be realized through the spirit that judo brings about.

Judo and the Study of Its Application

The study of the application of judo ultimately led to the teaching of seiryoku zenyo, which is the principle behind competing in earnest. I have demonstrated in these pages that this principle can be applied to everyday life. With regard to our daily activities and social interaction, the teaching of seiryoku zenyo means bringing about maximum results through the use of every sort of energy. For this reason, human faults like anger, for example, violate this principle.

Becoming angry consumes mental energy. How does anger benefit you or anyone else? The results of anger are invariably a depletion of mental energy and being looked down on or disliked by others. By following the principle of seiryoku zenyo, people will not be able to get angry.

Being disappointed or troubled by failures or setbacks, or harboring grievances are also ways in which mental energy is consumed. Arguments, fights—all these things are violations of seiryoku zenyo. Those who practice judo must take great care to follow this teaching. No matter what the situation, there is only one path that people must follow—in every case, the only course is to consider what is the right thing to do and proceed in that direction.

I have coined a phrase that I regularly say to people: *jinsei no koro wa tada itsu aru nomi* (There is only one path in life). Conducting oneself in accord with this principle on a daily basis is vitally important.

Though human beings may reach the pinnacle of success, there is only one path down which to proceed. That is to say, because complacency gives rise to the causes of failure, you must always consider things carefully until you find

the most appropriate course of action and proceed that way. Even when you fail, there is only one path down which to proceed. Even if once you fail and lose heart, if you regain your courage and find your way along the highest path, circumstances will gradually improve. Because they find their own paths, those who practice judo and who follow the principle of seiryoku zenyo always have a calm spirit, enjoy life, and are enterprising. The most advanced human mental life can only be achieved when people thoroughly absorb this principle.

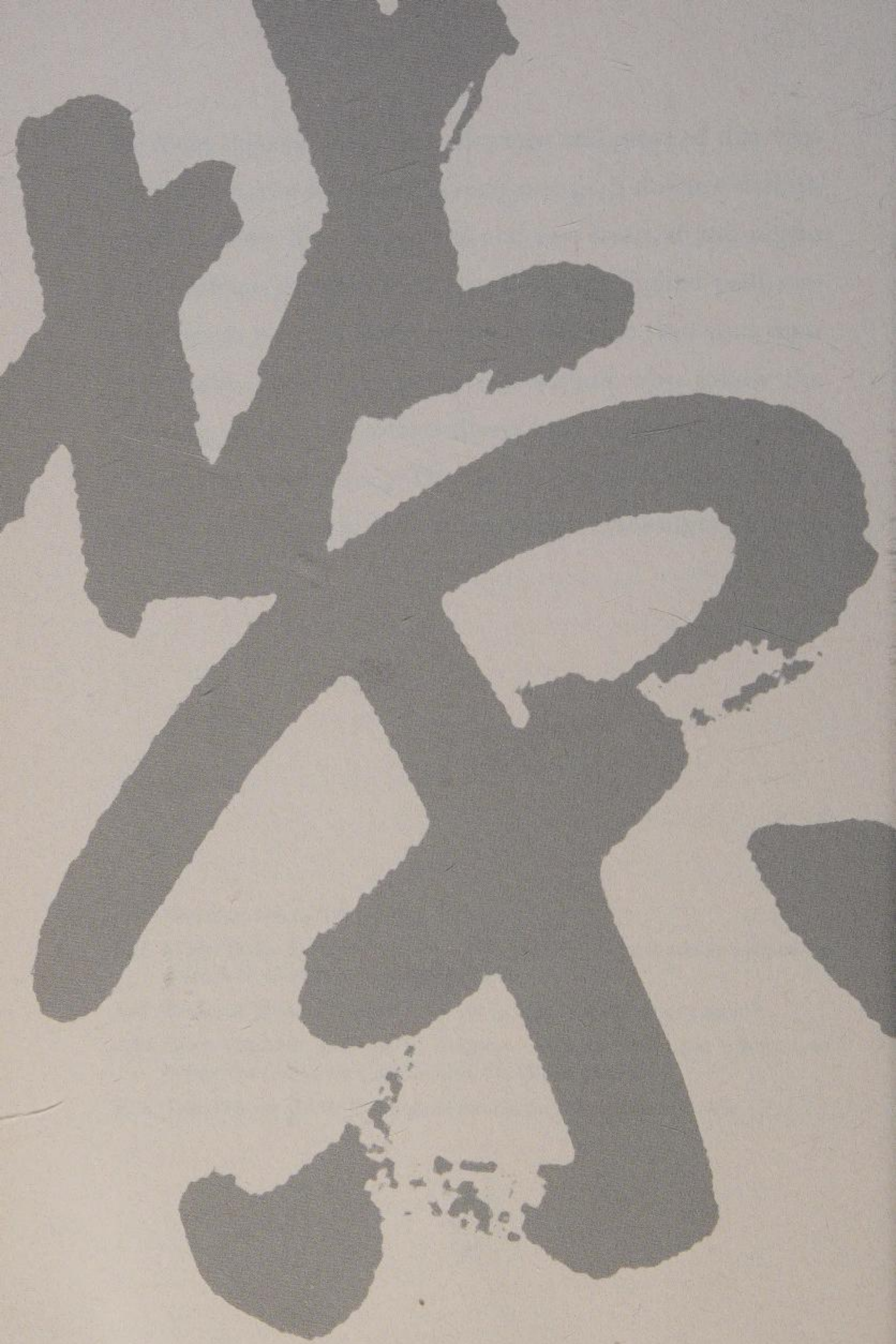
p.47 Hippolyte Ducos (1881–1970)

p.47 Moshe Pinhas Feldenkrais (1904–1984), physicist, judoka, and founder of the Feldenkrais method in movement education

p.63 Frederick Winslow Taylor (1856–1915), industrial efficiency engineer

p.73 Helen Parkhurst (1887–1973), American educator, author, and lecturer who devised the Dalton Plan and founded the Dalton School

p.76 Takeo Hirose (1868–1904), naval hero in the Russo-Japanese War



chapter

3

JUDO TRAINING

THE PURPOSE OF JUDO

The Three Aspects of Judo

When judo as we know it today was still undeveloped and commonly referred to as jujutsu, the main purpose of training was to learn a method by which to fend off attack. Practitioners did so in order to put the skills they had learned to use for the nation or to defend themselves. But even if they had a purpose in training, it was very straightforward, and most practitioners, rather than exploring how to put the skills they had learned to use, were instead mainly interested in developing strength. Since the establishment of Kodokan judo, judo has become something

that should be studied not only as a method of self-defense but also as a way of training the body and cultivating the mind. Naturally, this physical training and mental cultivation must have its own purpose, and from the start I have emphasized that the trained body and cultivated mind must be put to good uses. However, in the past there was an overemphasis on training and cultivation, and the use of the energy acquired through this cultivation was relatively neglected. In the future, I would like to advocate all three of these aspects equally.

It is difficult to weigh the relative importance of these three things, but taking them in order, the thorough study of defense against attack is the foundation, and the ability to train the body and cultivate the mind come from this study. With a well-trained body and cultivated mind, you can apply your training for the benefit of society. Thus, taking these processes in a logical order, putting your energy to use in society is the last factor to be considered. However, if we look at it from another direction, putting your energy to the best use must be the ultimate purpose of the study of human activity. Training and cultivation of the

body and mind are both ways to achieve this purpose. And because this training and cultivation naturally evolve from training of defense against attack, we can understand training of defense against attack as a means to an end.

A person's true value is determined by how much he or she contributes to society during his or her life. And because these very contributions enable those who strive to perfect themselves to achieve this, the purpose of judo is to perfect yourself so that you can contribute to society. This applies to ordinary people as well, but in particular those who specialize in judo must be expected to act in a way consistent with the purposes of judo. When you practice judo, you must try to perfect yourself and contribute to society through this practice, and you must emphasize the importance of this during your teachings to others.

At the same time, you must choose methods that allow you to best achieve the aims of judo in your daily life. For example, with regard to the basic requirements of life such as food, clothing, and shelter, and also in your social interaction, you must seriously consider whether or not you are conducting your life so as to make the maximum contribution

to society. Something that seems good because it is near at hand may be useless in the future, whereas in some cases a bit of patience is highly effective in furthering your lot in the future. All these aspects must be considered, and careful planning is necessary in order to achieve a good overall result.

This is by no means an easy task, but one's success or failure depends mainly on one's preparation (or lack thereof) in these areas, so this must be considered seriously. The basis of happiness in life is found not in the pursuit of material gain or temporary pleasure, and true kindness toward one's friends means giving them serious advice when needed, selflessly, without fear of offending them.

Thus far I have stressed in these pages that the purpose of judo is to perfect oneself, to contribute to society, and to adapt oneself to the times. People may reasonably wonder how the purpose of judo differs from that of ordinary people and may question the need to pursue judo. The purpose of judo is, of course, no different from that of ordinary people—therein lies the value of judo.

Because the purpose of judo is the same as that of ordinary

people, there is no need to hesitate in making an effort to fulfill that purpose. The reason judo is necessary to fulfill one's purpose is that the practice of judo *enables* us to find the most appropriate means and develop the ability to do so. No one doubts that success depends on the means. And, in addition to being the best way to learn how to make the most effective use of your mental and physical power, it can be said that judo is the "study of means," and its practice is the study of the best means to achieve all kinds of success.

For that reason, those who practice judo can perfect themselves and contribute to society, which is the goal of both judo and ordinary people alike. But even if judo is not practiced in the form of kata and randori, as long as its meaning is understood, anyone can live a life that fulfills the aims of judo. Accordingly, I believe that is the most appropriate behavior for fulfilling the purpose of life.

THE THREE LEVELS OF JUDO

We have now established judo's three aspects—training for defense against attack, cultivation of the mind and body,

and putting one's energy to use. We have also affirmed judo's highest goal as self-perfection for the betterment of society. For the sake of convenience, let us place the foundation—training for defense against attack—at the bottom and call it lower-level judo. Let us call training and cultivation, which are by-products of training for defense against attack, middle-level judo. The study of how to put one's energy to use in society comes last, so let us call it upper-level judo.

When we divide judo into these three levels, we can see that it must not be limited to training for fighting in the dojo, and even if you train your body and cultivate your mind, if you do not go a level higher, you cannot truly benefit society. No matter how great a person you are, how superior your intelligence, or how strong your body, if you die without achieving anything, as the proverb says: "Unused treasure is a wasted treasure." It can be said that you perfected yourself, but it cannot be said that you contributed to society. I urge all practitioners of judo to recognize that it consists of these three levels and to undergo their training without undue emphasis of one aspect over another.

Lower-level Judo

In lower-level judo the purpose of training is to learn how to defend against attack. At this level most of the training uses bare hands only, but weapons are sometimes used for kata. However, recently I have come to believe that in judo training for small children, inflatable swords made of rubber or cloth rather than bamboo swords should be used right from the start to teach kata in which they learn to strike or thrust at each other and to fend off these blows. That is to say, I would like to incorporate some of the kata that were formerly taught in kendo into judo training in some form.

By rights, spears, naginata, and other weapons used for the purpose of defending against attack should be included in judo. Swords and sticks, however, have the most uses as weapons, and kendo is one of the essential elements of judo, so should be included in judo in some form. It is necessary not only as kata but also in competition.

In the future I believe judo will incorporate some of the kata from the current kendo into ordinary training, but I believe the current kendo, as it stands now, is less than satisfactory. Swords are no longer considered as useful as they

once were. Compared to what is learned in judo, there are no situations in which having a sword is an advantage, except when you draw the sword and take up a defensive posture. Without knowledge of judo, even those who use swords will be unable to wield them with any great skill or confidence. On the contrary, practitioners of kendo will gradually recognize the need to learn judo at the same time. Thus I believe the current judo and kendo should be integrated.

Of course, there may also be considerable opposition to this idea, so it may be difficult to do this right away. However, the general trend is certainly heading in that direction. But as time passes there will inevitably be a distinction made between those who attach importance to swords and those who play down their importance.

In the future, those who practice the fighting arts such as boxing will have to put in as much effort as judo practitioners. I believe it would also be of value to sumo and savate to do some study of judo. But the method naturally differs depending on whether these are practiced merely for the purpose of fighting or for physical education. When these are practiced for physical education, they are already at the middle level.

Middle-Level Judo

As for what can be done at the middle level, apart from physical education, opportunities for various types of training should be used and the mind should be cultivated. This entails watching how other people train, and, by observing various waza and devising ways to put them to use, training your mind and body, controlling your emotions, and developing courage. In short, this means becoming able to control both your body and your mind at will.

In order to carry out this training of the body and cultivation of the mind, there are other things that can be called by-products of practice. These include the contented feeling that can be gained from practice, the struggle of competition, and the pleasure that comes from mastering a skill. If you advance even further, you have an opportunity to observe skillful kata and to acquire aesthetic sentiments. I believe these should also be part of middle-level judo.

Upper-Level Judo

Reaching upper-level judo means making the most effective use of the mental and physical energy you acquired at

the lower and middle levels and contributing to society. Thus, upper-level judo has the widest application and requires the most creativity. In daily activities also, whether or not something meets the aims of judo can easily be determined in each situation by considering whether or not you made the most effective use of your mental and physical energy. Everything human beings do can be evaluated based on these rules.

Being physically weak is not necessarily an innate condition. In many cases, this is the result of doing something not in accord with these rules at a particular time. You must remember that failing to have a strong sense of timing and thus being unable to accept people is the result of neglecting to carry out the right mental training at the right time in the past. In many cases both people's successes and failures are determined by whether or not they made the necessary effort at the right time.

As long as they believe that they have used their mental and physical energy most effectively, human beings will never lose hope, nor will they suffer undue anxiety. This is because, having used their energy most effectively, they have

no room to expend it in any other manner. Feelings of regret and worry occur when you have not done what you should have, or when you cannot make up your mind to do what you should. In the future I would like to apply the principles of judo to all forms of human behavior and conduct research on this topic. I would also urge people to practice judo to help overcome the mental fatigue that results from regret and anxiety.

Strength as a Base

As I have repeatedly emphasized, the purpose of the study of judo is to perfect yourself and to contribute to society. In comparison to the effort they expended to gain strength, the jujustu practitioners of the past gave relatively little thought to what they would do once they had become strong. Likewise, the judo practitioners of today do not make enough effort to achieve the goals of judo and have overemphasized becoming strong or winning in competition, which are merely means rather than ends. This is not to say that there is *no* inherent value in becoming strong, but it is necessary primarily as a means to achieve higher goals.

There are many young people who engage in different forms of exercise, not only judo, and who have strong bodies as a result, yet also suffer from various illnesses. On the other hand, I often see young people who do not exercise on a regular basis and spend their time reading and engaging in other similar passive activities, yet are quite healthy. This is not necessarily the result of their natural constitution, but rather because those who exercise for the sake of exercise are not truly being careful about their health. Becoming strong, whether through judo or another form of exercise, has value only when one puts that strength to use for society. If you do not understand this, you will encounter obstacles and be unable to accomplish what you set out to do, regardless of your strength. Therefore, you must remember that the purpose of expending a great deal of effort to build a strong body is to enable you to undertake jobs that you might otherwise be unable to endure.

Those who aspire to reach the lower and middle levels of judo naturally train their bodies and minds and are thus achieving the purposes of upper-level judo. There is nothing

better than setting out to attain upper-level judo from the start. Therefore, even if you practice judo merely for self-development and not with the purpose of becoming an expert, you must always take great care to observe what effect your behavior is having on society. Social 'achievements' such as fame and wealth are no indication of valuable contributions to society, and must be regarded with caution. There are those who contribute little to society despite having attained high social status or fame, as well as those who accumulate great wealth, and yet do not know how to put this wealth to use to benefit society. Fame and status are not necessarily useful, nor can wealth be relied on. What must be truly valued is how much one has contributed to society.

THE PRACTICE OF JUDO

In the past, when judo was ordinarily taught as jujutsu or taijutsu, it entailed primarily training in defense against attack. But since it has been taught as Kodokan judo, its purposes have broadened to include training in knowledge

and morals. Learning methods of defense against attack is certainly still desirable, but there is far less need to do so now; in practical terms, spending years mastering judo simply for the purpose of repelling an attack is foolish. However, the reason I recommend that everyone, experts and ordinary people alike, practice judo throughout their lives is that the practice of judo brings about many useful benefits that go beyond the scope of simple defense against attack.

Improving Your Body Through Judo

First, you must not forget that judo improves the body. This is of course obvious and widely acknowledged, but in fact, the majority of those who practice judo do not necessarily do so as a form of physical education. When practiced regularly and continuously, judo will yield great benefits, but most people do not observe this rule.

Those who believe that simply going to the dojo is the practice of judo may feel they should stop training if circumstances make it hard for them to attend the dojo. But judo is not only training at the dojo; judo can be practiced without a partner, and there are various training methods,

including punches and thrusts, kicks, as well as dodging and moving forward and back. If you do not neglect to train in these ways, it is possible to practice without going to the dojo. On other occasions when you cannot go to the dojo, you can supplement your training just by staying at home and engaging in various forms of labor. The extent of the benefits of going to the dojo and practicing randori on a daily basis depends greatly on your attitude.

When practicing judo for the purpose of physical education you must select waza that allow you to exercise each part of your body equally. You must also take care not to overwork any part of your body. You must regularly practice the kata you have been taught in order to compensate for those areas in which randori training alone is insufficient. There is a great difference in the benefits of judo as physical education between those who practice it with these points in mind and those who train without giving them any thought.

It is also especially necessary to take care of one's health when practicing judo as physical education. Some who practice judo become overconfident of their health and inevitably

fail to look after themselves. We must not be careless about where we live, our clothing, or our hygiene. We should pay great attention to what we eat and drink. There was a time when people did not deem it a problem to eat and drink to excess, but rather were proud of being a prolific eater or a heavy drinker. That way of thinking still persists and is obviously detrimental to health. If you do not take care in regard to matters of health, there is no benefit in practicing judo. Those who practice judo must not only keep this in mind but must also consider it their duty to remind others.

Cultivation of Knowledge and Morals

Next I'd like to briefly discuss the cultivation of knowledge and morals. This is a widely discussed topic, but it cannot necessarily be said that everyone is truly putting enough effort into it. As I always maintain, because judo derives from the martial arts of the past, it must perpetuate the spirit of the martial arts. Loyalty, faith, honor, and various other virtues were emphasized in the martial arts of the past, but I keenly feel their importance even today. The deterioration of society's morals today is primarily the result of a failure

to emphasize these virtues. So I believe that those who practice judo in particular must apply themselves to these matters and restore today's neglected public morals.

I do not believe, however, that those who practice judo today are much different from other people in this regard. Rather, in spite of the fact that they carry on the traditions of the martial arts, some people have criticized modern practitioners, saying that they don't see anything particularly special about them. This is clearly because today's judo practitioners lack the strong will needed to carry on the spirit of the martial arts and to exercise their duty to maintain public morals. I therefore hope to see greater effort in this area.

There are many opportunities for the cultivation of knowledge and morals in the practice of kata and during randori training as well. Instructive talks on morals presented in the classroom often become abstract or involve stories of people from the distant past, so they are not likely to inspire the listener. But the moral lessons that can be acquired through judo's randori are based on facts and are much more likely to make an impression. And it can be said that the habit of observation, the ability to make deci-

sions quickly, and the ability to remain calm and resolute that are cultivated through fighting are also valuable outcomes of the practice of judo. These abilities, however, will not be developed merely by doing kata and randori training without any thought. These abilities will naturally develop when one takes care and thought in practicing them on a daily basis. The same is true for the other abilities that can be developed through training. Therefore, it is precisely by training in the belief that you can refine your knowledge and morals and by practicing judo that you can begin to see results. If students of judo do not keep this in mind, the practice of judo will be of no use to them.

The same can be said of reading an essay. No matter how excellent the essay, if you are preoccupied only with its meaning and fail to notice the use of words and phrases or the writing style, you will not gain very much from it. When you travel, if you merely pay attention to the scenery, you cannot learn about the nature of the land itself or the customs and manners of its people. If you want to get the most out of a foreign trip, you must pay attention to every aspect of the country you are visiting and try to

gain as much as you can from it. If you practice judo with this mentality, you will also naturally cultivate knowledge and morals.

Effective Use of Mental and Physical Energy

The most effective use of your mental and physical energy (seiryoku zenyo), which is integral to the teachings of judo competition, can be applied to many aspects of life. You must therefore consider how you can apply this principle to everything in your life and endeavor to do so. This teaching and its application are well known among those who practice judo today. It can be applied in every situation, regardless of one's age, gender, circumstances, or occupation. No matter how virtuous or how wise the person, when his behavior is measured against this principle, some character flaw will invariably be revealed—this is true for everybody.

Those who practice judo must measure their behavior by this principle on a daily basis and make corrections when appropriate. If you actually apply this standard to every aspect of your life—from food, clothing, and shelter to your work and relationships—you will find that you

often have to correct your own mistakes. Those who do this will make progress day by day and advance in life, while those who fail to do so will never progress, and in some cases may even regress. Regardless of whether you are a judo expert or an ordinary person, those who make progress are those who behave in accordance with this teaching, while those who suffer failure contravene it.

Although these facts are clear, I often regret that among judo practitioners there is not enough effort made to truly follow this teaching. I look forward to the day when the teachings of judo will exert a major influence in this area.

Cultivation of Aesthetic Sentiments

Finally, I hope that students of judo will master their own waza and enjoy watching the waza of others. I hope they will come to appreciate the beauty in their own movements and come to appreciate the graceful and dynamic movements of others. This is one way in which judo practitioners cultivate refined tastes and a way in which judo enters another realm beyond the practical. People's lives cannot be lived only for gain, so we must not overlook the need to

develop judo in this area. In short, the true value of judo is first revealed when we study it from every aspect, and I urge all students to remember this.

JUDO AND EDUCATION

I would like to discuss three areas I have dealt with before in the context of judo's role in education. They are: the cultivation of moral character, the training of the intellect, and applying the theory of fighting across the spectrum of life to master a method for tackling things on your own.

Moral Character

First, with regard to the cultivation of moral character, there are two elements. One is the ability to develop moral character naturally through the practice of judo as a result of judo's unique essence. The other is to make use of all the external circumstances related to judo, particularly imparting the teachings of moral education, to achieve that goal. I would like to discuss the latter here.

From ancient times until very recently in Japan, martial

arts such as jujutsu, kenjutsu (swordsmanship), and sojutsu (spearmanship) have been a major element of higher education, and many people have sharpened their minds through the martial arts. The patriotism people feel for their country is greatly affected by whether or not they love what their country has done thus far, and whether or not that person shares the same sentiments as his forefathers. So if we want the future people of Japan to value their country, and if we want to strengthen the people's love of their country, we must impart the spirit of the martial arts to the young people of today, even if only a little.

When we consider what kind of martial art we should use today in order to achieve that goal, there is none better than judo. The customs of the past are still followed today, and many people maintain a strong sense that the martial arts are something that should be honored, and that ill intentions or weak-willed behavior while aspiring to follow the path of the martial arts is improper. That being said, today there is no particular need for training in the use of spears, and the need for swordsmanship is declining, so judo is clearly the most appropriate martial art for today.

THREE

III

If you learn from a good judo instructor, naturally you can honor Japan and love things Japanese, elevate your spirit, and cultivate a brave character. In addition, during the practice of judo, depending on the method of instruction, students are influenced in various positive ways. Let's look at some examples:

When conducting randori at a dojo where many people practice, there may be occasions when both experienced and inexperienced people practice together, while on other occasions people of about the same level practice randori together. Some people may naturally gravitate to a position of leadership whereas others may be in the position of being led, and in other cases judo masters may work out together. In particular, there may be those who, after practicing for quite a long time, change from a position of being led to one of being a leader, and I have observed many cases in which they are eventually assigned to be instructors and have many opportunities to teach people that they must do their best and do things in a kind manner.

As a further example of instruction in a busy dojo, there are often circumstances where families or friends gather

and socialize. In those situations, when the instructor cautions the students with regard to their language or behavior, it is the same as directly instructing them about orderly conduct, either at home or away from home. That is to say, this is the actual study of etiquette in human society.

After practice, children may be thirsty and are likely to want to have a drink of water. At times like that, if the instructor cautions them and gives appropriate instruction, the students will control themselves and avoid overworking. Later, even when students are alone, they will have acquired the habit of controlling themselves and thus will not do things to excess.

There are many examples like this. I am ordinarily very busy, and I regret that I cannot spend much time teaching judo on a daily basis, but those who do receive daily guidance will surely understand the educational benefit judo brings to society.

The Development of the Intellect

There are many things I would like to discuss in regard to judo and intellectual development, but I will limit myself

to the following areas and their relationship to judo: observation, memory, experimentation, imagination, language, and broad-mindedness.

In the practice of judo, observation is most important. This is true in other areas of learning, but when practicing randori in judo you must give thought to things like whether you should use a waza in a certain way, what would be the wrong thing to do, how you can throw your opponent easily in a certain situation, and how you can knock your opponent down. Not only must you do this during your own practice, you must also carefully watch other people practicing. Watching various things carefully in this way is called 'observation,' and it is reasonable to expect that those who do not neglect this can make rapid progress in the practice of judo.

With regard to memory, in the early stages of the practice of judo you must do what you have been taught. In order to do this, you must remember things well. As practice progresses, you must remember not only what you have been taught but also what you have observed, so there are many situations in which memory is vital. You will

develop that ability naturally and come up with ways to remember things.

The reason experimentation is important in the practice of judo is related to nage-waza and other situations in which you must consider things such as, "In this situation, this should happen" or "When these circumstances occur, this should happen." But of course we cannot know exactly how something will turn out, so we must try for ourselves. Careful consideration, experimentation, and preparedness to try something again, even if success is not achieved immediately, are essential elements of judo.

Next we come to the area of imagination. This is not particularly necessary during the early stages of the practice of judo, but it becomes quite necessary later. You may experiment with various outcomes, carefully anticipating how your opponent will react, but if there is a limit to the ideas you can come up with, and if that range is narrow, no good ideas will come to you no matter how much time passes. On the other hand, if you come up with a variety of ideas one after another, and if your thoughts extend to things quite different from your original idea, you can come up

with the perfect solution from among those ideas. You might come up with something innovative and gain the accolade of 'master,' but this demands a great deal of imagination, even to get simply to the point where you can be considered good. You must work to develop this ability through judo.

Next comes language. This is very important in the practice of judo. The reason is that in randori as well as in kata, if you try to explain a particular method in words, unless you explain it exceptionally logically and clearly, your listener will not understand what you mean. There are some things that can be demonstrated in detail using kata, while others do not lend themselves to this method. In some cases you must explain things in writing or verbally. When teaching, whether you demonstrate things through kata only or by giving a verbal explanation while demonstrating the kata makes a big difference to the listener. This is a truism: when you ask someone about something you do not understand or discuss something in depth, it is highly beneficial if you can talk about it clearly; thus it is so in the practice of judo—take care to discuss things logically and clearly.

Finally, I would like to discuss the need for broad-mindedness. Broad-mindedness means being open to new ideas as well as the ability to organize various kinds of ideas at the same time without mixing them up. The reason this is important to the practice of judo is that when there is no broad-mindedness, people often become overly confident in their own beliefs, such that even if there are new ideas that are superior, not only do they not accept these new ideas but in doing so they fail to determine their value, and whether they are good or bad. The same is likely to happen to anyone with regard to the theories of nage-waza and katame-waza in judo.

Of course, it is unwise to move on to something new without careful consideration either, but you if you stubbornly cling to your own ideas you cannot make progress. Whether it be your own idea or that of another person, an old theory or a new theory, when determining whether it is good or bad, or right or wrong, you must give up your preconceptions and keep an open mind before making a judgment. Remaining open to new things in this way is the first element of broad-mindedness, and it is necessary in order to make progress.

The theory of judo fighting includes some quite complicated ideas; when we consider the relationship between the body and the four limbs, their positions, how to use them, and how to handle the mental aspects, one theory gets mixed up with many others, so it becomes very difficult to reach an overall conclusion. Even if we link these complicated theories or look at them separately, the ability to unify them in the end must be the second requirement for broad-mindedness. The advanced study of judo means putting this kind of ability to work, so the quality of broad-mindedness develops naturally. When the practice of judo also reaches that advanced level, as I have consistently pointed out, the function of the mind comes into play as well.

If you primarily follow the 'mental training' method, you will study these theories more thoroughly. If you use judo merely as a method of physical education, it is best to give up on trying to devise new ideas after a certain point and focus primarily on moving the body. With regard to the relationship between judo and the intellect, I will limit myself to these remarks. Now I would like to discuss how

the theories of judo fighting that constitute mental training can be applied to various situations.

The Relationship Between Oneself, Others, and One's Surroundings

This application of mental training methods is among the most interesting and beneficial aspects of judo, but I will give just an overview here. First, there is a teaching in judo competition that says one must look at the relationship between oneself and others, and one's surroundings. This means that when you fight, if you intend to use a particular waza to attack your opponent, you must first find out everything about him, including his build, his ability, any waza he is particularly skillful at, and his character. Indeed, you must know all of these things about yourself as well. Next you must look at the surroundings, that is to say, if you are in the dojo, whether there are other people around or not, and whether or not there are walls. And if you are outside, you should find out whether or not there are stones, ditches, or moats in the vicinity. Once you have done that you can determine what you need to do to defeat your

opponent in that situation. You must look closely at yourself as well as your relationship to everything around you.

This relationship between oneself, other people, and one's surroundings is not only related to judo fighting. In the worlds of business, politics, or education, for example, when you want to do a certain thing, you must ascertain in detail the relationship between yourself and others and consider the associated advantages and disadvantages in advance. This judo fighting theory can be applied to many aspects of life, and involves careful anticipation and consideration of the outcomes of things.

In judo fighting there is a teaching, *saki o tore*, which means 'anticipate.' Simply put, this means use your waza on your opponent before he can use his waza on you. This is the same as trying to gain the advantage over your opponent in *go* or *shogi*. In the same way, it is clear that when people start any kind of project, they must take care to look ahead.

There is another teaching in judo fighting—*jukuryo danko* ("decisive action after careful consideration"). *Jukuryo* means carefully considering the situation before attempting to use a

waza. *Danko* means acting without delay once you have made a decision. When this teaching is applied to the path people take in life, it can indeed be relevant to many situations.

A further teaching, which seems to be somewhat contradictory to *danko*, is known as *tomaru tokoro o shire* ("know when to stop"). This means that you venture to use a waza up to a certain point, but when you reach that point you must stop. Again, this rule has universal applicability to many aspects of life as well. Walter Bagehot* once said of Lord Palmerston*, the British politician, that he was so popular because, despite having shortcomings, he understood that one must boldly proceed when circumstances demand it but must know the right time to stop; a philosophy that undoubtedly played an important role in his political career.

If you learn these two teachings—*jukuryo danko* and *tomaru tokoro o shire*—and learn when to apply them correctly, you will find them to be of great benefit to you not merely in training for judo fighting but also in your role as a member of society.

The Art of Control and Its Application

I would like to turn this discussion to the art of control in judo practice. Let us say A and B are engaged in practice, and let us suppose that A is one rank better than B. There is a danger of A, believing he is stronger than B, becoming complacent and using too many waza on B in succession. In this situation, it is quite possible A uses some ill-timed or inappropriate waza, thus leaving a window for B to exploit, and thereby level the competition somewhat. This will also have a positive psychological effect on B, who will come to believe he is a match for A.

On the other hand, if A avoids complacency and uses only precise and appropriate waza on B, after careful appraisal of all the options, his waza will naturally be effective and he will avoid mistakes. This will have the psychological effect of B feeling that A's ability is indeed superior. Thus as he becomes more convinced of this, B will find it more difficult to defeat A, even at times when A's waza are not the most appropriate. With this line of reasoning, depending on A's method, B can be made to believe that he is a match for A, or he may be forced to submit.

If we apply this to a situation in which A and B are debating, even if A is superior to B in terms of both learning and eloquence, if he recklessly tries to push B too far, B will eventually find some flaw in A's argument and offer a counterargument. However, if A acknowledges the better points of B's argument without disputing with B excessively, and presents his own ideas in a sufficiently reasonable fashion without conceding, in the end B will submit to A's ideas and come to believe what A says without questioning the relative merits of his argument. This sort of reasoning applies not only to situations like debates between two people; it can also be applied to the relationships between a government and its citizens, or teachers and their students.

The Secrets of Judo and Their Uses

On a final point with regard to morals, I would like to discuss the secrets of judo and their uses. This teaching, one of the most important concepts in judo fighting, says, "If you win, do not boast of your victory; if you lose, do not be discouraged. When it is safe, do not be careless; when it is dangerous, do not fear—simply continue down the path ahead."

If we consider this teaching beyond the scope of judo fighting, the gist is that if you boast of your victory, you may lose the next time. Likewise, feeling discouraged after losing is of no benefit; in both cases, you must put your heart into competing. Furthermore, it does not mean that if you are in a safe situation you can afford to let your concentration down; no matter what sort of situation you are in, you must employ the best means at your disposal and stay the course.

If I expressed this teaching in a few words, it would be: no matter what the situation, make use of the best means available. Let's apply this principle to commerce. There is always profit and loss in business, but if you suffer a loss, no matter how much you fret over it, it cannot be undone. On the other hand, if you let down your guard after making a profit, you will soon lose it. So whether you suffer a loss or earn a profit, there is no alternative but to stay the course, exhausting all the means available to you under the circumstances with the capital you have. There is also competition in war and in politics, and the reasoning for these is really no different.

I have proposed in this discussion that judo has value beyond educational purposes. People have offered various theories on education, but when we look at it from the broad perspective of the nation or society, in order to pass the progress of today's society on to the next generation and advance even further, we must impart our knowledge to the current generation and train their minds and bodies. When we look at this from the standpoint of one individual, it is to our benefit to make that individual independent and increase his happiness.

With regard to the purpose of education, it cannot be said that imparting simple knowledge from a book is sufficient. Apart from the usual study, education is also necessary to develop the art of associating with others, the ability to speculate, and the many other skills used in the conduct of life when tackling challenges. By practicing judo using appropriate methods you can develop these kinds of abilities.

I have in the past encountered objections to this philosophy. People have suggested to me that school students cannot be asked to learn the art of associating with others, the ability to speculate, and other methods of applying

one's abilities in society in addition to their ordinary studies, and that they must get out into the real world and learn these things for themselves. I cannot disagree more. Learning the art of living from one's own experiences is desirable, but it is a fact that most things are first learned theoretically and, in any case, one can only train one's mind effectively during childhood. So when students reach an age at which this theory can be understood and accepted, they should undergo training, and from an early age if possible.

THE SAMURAI SPIRIT

Because judo developed based on the martial arts of the past, if the martial arts practitioners of the past had things that are of value, those who practice judo should pass all those things on. Among these, the samurai spirit should be celebrated even in today's society. The samurai of the past valued honor and integrity. I often think that if that spirit had been fully conveyed to people today, we would not be dissatisfied with our contemporary society's shortcomings in areas such as government, industry, the military, and education.

All intellectuals recognize that the government today does not focus on citizens' interests with the state as the foundation. Elections today are far from ideal—in many cases, personal gain rather than the good of society comes first. In industry as well, whether in agriculture or commerce, business is often carried out based on self-interest. It is of course natural that private businesses and companies focus on personal gain and profits; this is inherent in their nature. But whether it be an individual or a company, in order to increase profits, they must also remember to operate in such a way as not to harm society.

If they are focused only on the immediate future, in some cases individual and corporate gain will be incompatible with benefits to society. But if we consider the long term, individuals and companies both prosper under the protection of the state. And when the state prospers, individuals and companies also benefit. Thus individuals and companies must always bear in mind the state, and as far as possible conduct themselves giving consideration to the interests of others.

But what is the situation today? Most people consider

only their own self-interest when working. The result is harm not only to society; the individual also suffers adverse effects. Today's business world has met with misfortune because when the economy was strong people thought only of their own benefit and put aside all thought of aiding society.

It is also a fact that workers have begun to encounter difficulties because of rising prices, and I believe it is natural for them to request an increase in their wages. But as a result of wage hikes they become lazy and extravagant, lose their will to work, and then claim there is a shortage of laborers, giving them an excuse to request a further increase in their wages. In the end the capitalists will no longer be able to meet their demands, and both the capitalists and the laborers will come to ruin together. So it is reasonable for workers to request an increase in their wages, but at the same time they must continue to work as hard as they did before, and those who can do so must work even harder. They must save what they earn in excess of their living expenses and set it aside for times of economic hardship or old age.

In this way not only can each person find true happiness but, because the nation's capital will increase, workers will

also be rewarded. Although there have been exceptions, in general capitalists look after their own interests only and do not pay sufficient consideration to the benefit of workers. Thus, capitalists lack the kindness the samurai masters showed toward their servants in the past, and this has led to conflicts in society.

How to Benefit Society

This is the result of people acting in their own interests. When they have truly taken the state into consideration they will not be able to think only of themselves. In general, the samurai of the past went to great lengths to act selflessly and in the interests of the wider society, whereas today it seems that concepts like honor and integrity have been pushed into the background as people have become overly self-centered.

Because they are always preaching honor and integrity, soldiers and educators are often regarded as superior to others and excelling in this regard, but this is not necessarily the case. In particular, when encountering social pressures such as those we experience today, even an incredibly

strong-willed person can lose spirit and experience great adversity. This is when he must show true character. At times like these, the ability to overcome difficulties, endure and be patient, preserve one's honor, and maintain a spirit of integrity are truly valuable, above all else. I would like those who practice judo to honor this samurai spirit.

In order to do this, first you must develop good daily habits. These good habits include simplicity and moderation, and, while thinking of yourself, always keep other people and society as a whole in mind as well. You must not trouble others for your own convenience and, if you can, you must try to benefit others while benefiting yourself. In other words, you must perfect yourself and contribute to society, which is the ultimate purpose of the study of judo.

Those who want to do something to benefit society must first make sure they can easily take care of their own business. If you have many living expenses, you have to put everything into your daily work in order to support yourself. Even if you try to develop your skills and work more effectively, it will be difficult to find the time to do so.

Therefore, first you must seek to live a simple, modest life, and live within your means so that you do not require a lot of time or money to support yourself. The most important thing is to strive to develop yourself so that you can acquire as much spare energy as possible to expend on society, which will in turn greatly benefit yourself as well.

Ideally, these habits should be instilled in childhood, but it is beneficial to acquire them at any age. Even learning them in middle age will help lead to happiness. This is because those who have this attitude and these habits experience no difficulty living simply and modestly and striving to benefit society. Furthermore, the results will be seen in society and reflected in the individual as well, so the greatest satisfaction can be attained.

On the other hand, those who disregard society and care only for their own benefit, living extravagantly and selfishly, will be ultimately dissatisfied and inevitably spend a lot of energy complaining. Accordingly, they will be unable to gain the sympathy of others and will often be reviled and resented. They will be hindered and pressured in their work, and ultimately they will be unable to achieve their own goals.

Therefore, from the standpoint of passing on the spirit of judo as a martial art of the past and valuing honor and integrity, and in the spirit I always advocate of perfecting oneself and contributing to society, I urge those who practice judo to do so with noble intentions.

Accommodate Your Opponent

In your everyday practice as well as in competition, an upcoming contest is often emphasized, while the essential spirit of judo is neglected. While it may be a proud moment, competition between schools is not the ultimate goal of the study and practice of judo. Students should practice judo not for the purpose of competition but rather to become able to use it to attain a greater purpose in life. Therefore, interscholastic competition is not a goal but rather a means toward attaining a more noble goal.

In this way, as is sadly often the case in competition between judo schools, using various dirty tricks or merely running around trying to escape your opponent in order to avoid losing is not in accord with the spirit of judo. When students compete against other students at school, they

should accommodate their opponent as much as possible, and if they achieve victory as a result of superior skills and better methods, then that is true victory.

Let us say you have a useful reference book that you reserve for yourself and don't show anyone else, or a fellow classmate is off sick for a day, and you don't show him the notes from that day. If you then get a better test score, that is not a real victory. In the same way, in competition or in fighting, feeling proud of yourself after winning by inconveniencing your opponent does not fulfill the spirit of judo. Insofar as possible, you should accommodate your opponent and compete in such a way as to allow him to use his waza on you freely. If you do not win by using waza superior to those of your opponent or by turning his waza against him, this cannot be said to be a true victory. Particular attention to these matters is essential.

Sumo, Boxing, and Wrestling

I would like to turn briefly to these three pursuits. Sumo has been practiced in Japan since ancient times, and in one respect it is quite valuable as physical education. It is also

recognized as helping to cultivate a strong and brave spirit. Plays, *kabuki*, and musical performance all have their own benefits, but overindulgence in these pastimes carries a risk of making people weak-willed, among other harmful effects. Sumo has also been criticized for making people coarse and unrefined. While the nation is unlikely to come to ruin because its people have become unrefined, there are many examples in history in which a country came to ruin because it became weak.

However, I would like to point out that sumo developed as entertainment, not as physical or moral education, and in the past many sumo wrestlers, regarding themselves as entertainers, were unconcerned about their behavior or health. I have heard that these days there are *ozeki* and *yokozuna* who conduct themselves with propriety and are men of quite good character, and I regard this as a promising trend, but we must make a clear distinction between sumo as entertainment and sumo as a method of physical and mental training. If sumo is promoted without reservation, those who take it up may imitate sumo wrestlers as entertainers and eat and drink to excess, and indulge in idle talk and complacency.

A distinction is made in wrestling and boxing between amateurs and professionals. Professional wrestlers and boxers are generally people of low character, and no matter how superior their skills, they are mostly looked down on by society. Some Kodokan members have gained popularity performing on tour with them, but I don't believe this behavior is in accord with the aim of judo. True judo practitioners must not be performers.

People are often heard talking about who won or who lost in this or that judo, boxing, or wrestling competition, but the essential purposes of judo are completely different from those of boxing and wrestling, so it is not advisable to engage in competitions with each other. While it is not impossible to agree upon certain conditions and compete with each other, this is not pure judo competition but rather a kind of modified form of judo competition, and it is impossible to determine the relative merits of judo over boxing or wrestling in this way. The most appropriate way to determine the relative merits of judo, sumo, boxing, or wrestling is to study what value each has based on theory and then decide.

In the future, when asked to compete against wrestlers

or boxers, the competitors must decide whether the judo practitioners will compete under the rules of boxing or whether the opponent will compete under the rules of judo. However, those contests must never be commercialized. They must be merely trials between volunteers for the purpose of research. If for some reason showmen should get involved, people get charged admission, and it becomes a spectator sport, you must recognize that this is in complete violation of the spirit of Kodokan judo. I feel the need to raise these points because I am sure there are those who have failed to give these matters sufficient attention and have unwittingly fallen into this trap.

JUDO PRACTICE AT THE DOJO

Training to Win

With regard to what to tell those who practice judo at the dojo, it is of course a vast subject, but here I will limit my discussion to two points.

The first concerns your attitude during randori practice.

In everyday randori practice, fighting against another person is not the real purpose of the practice of judo. Because fighting to see who will win is interesting, it is done on a daily basis. It goes without saying that becoming able to beat someone is one of the ultimate goals of the practice of randori. However, there is clearly a difference between becoming able to beat someone at a future time and becoming obsessed at beating someone now.

In order to beat someone now, it is best for those who are strong to use that strength to overcome the other person's strength. However, with that method, if you encounter an opponent who is much stronger than you are, you will naturally lose. So, even if you lose for a while, the correct practice of randori is to learn to slip dexterously away from your opponent, adapt to his strength, cause him to lose his balance while stepping back, and then take advantage of that opportunity to perform a waza. If you do this kind of training, for a while you will often be twisted by the arm and held down, or pushed down by your opponent. But if you do not frequently engage in this kind of training, you will never learn how to beat a stronger opponent.

This is just one example. To give another example, among my former pupils, one who particularly stood out was a young man named Shiro Saigo*. He was among those who were thrown most often during training. Then he learned what to do after being thrown and how to dodge, so that in the end he had overcome his worries about being thrown. Most people attack their opponent out of fear of being thrown. Saigo gave no consideration to what would happen if he were thrown. Because he was on the offensive during his matches, his opponent was put on the defensive and his attack would weaken, and Saigo was able to employ waza as he liked.

I created the term *zenshu wa zenko ni shikazu* ("attack is the best defense"), and I often advocate it to people. In practice, if you think only about winning from the start, you will never be able to do so. In order to develop the strength to win someday, you must be satisfied with practicing losing for a time. And even if you are at risk of losing, you must take the offensive, try various waza, and train hard. If you practice with this in mind, you will no longer practice

using a stance that is fixed in one direction, or lower your hips and crouch forward in a defensive stance, as I see all too often these days.

Randori Practice

The reason for the kinds of abuses that have arisen today is that people have forgotten that randori practice means fighting in earnest. If one fights in earnest, a stance in which you lower your hips, spread your legs, and tilt your head forward is extremely disadvantageous. Both your face and your chest are vulnerable to your opponent's atemi. It is also difficult for you to move quickly to fend off your opponent's attack. Atemi is not used in everyday randori practice only because it is dangerous, but you must nevertheless practice with the expectation that your opponent may attack using atemi at any time.

The failure to give sufficient consideration to this is at the root of today's mistakes. Therefore, you should train as much as possible by maintaining a natural stance without tensing your body, particularly your arms and legs, and remaining very relaxed so that you can move freely. In

some cases, it is acceptable to adopt a protective stance, but only temporarily—a natural stance must be maintained wherever possible.

KATA PRACTICE

I have heard from masters and others that it was no different in the past, but most of those who practice judo at the dojo put their efforts into randori and tend to neglect kata practice. The reason is that, because it entails competitive training, randori is more enjoyable than the very formalized training of kata. However, it is not good to pursue only what interests you. If something is beneficial, you should practice it regardless of how little it interests you. Your immediate interests cannot be used to your permanent benefit. For that reason, you should pursue kata practice with the same enthusiasm as randori.

Because the randori that we teach at Kodokan was created with the goal of helping practitioners develop a well-proportioned body, it should have no major shortcomings. But because randori is, strictly speaking, primarily a com-

petitive pursuit, it is inevitable that some muscles are used often whereas others are comparatively neglected. Therefore, if you have an appropriate partner, it is desirable to practice some form of national physical education in which you can employ seiryoku zenyo every day, both with a partner and on your own. If you cannot find a partner, practicing on your own is fine. Doing so will complement your training and your randori will be all the more effective.

This advice is from the standpoint of physical education, but when you consider kata as a martial art, they become even more necessary. If your opponent strikes at you, it will be difficult for you to dodge or evade him as quickly as you would like if you have not regularly practiced doing so. When your opponent strikes at you, if you stop to consider how to evade his attack before acting, his attack will reach you before you have time to evade it. If you have not practiced so that your body reacts reflexively, on a daily basis, you will be vulnerable to attack.

This is also inversely true: if you have not repeatedly practiced kata on a daily basis, your own atemi will be ineffective. No matter how well you know the vital points or

how strong you have become through randori, if you do not practice kata, you will not become skillful, and a lack of skill means an ineffective atemi. For that reason, practice in which you compete in earnest means training your body through randori so that you have full control over your movements. But at the same time through kata you must learn the body's vital points and practice in order to make your atemi effective.

Another reason I recommend kata practice is that if you only do randori you can continue without difficulty to old age, but if you quit midway, you are more likely to experience physical difficulties as you grow older. Kata, however, can be practiced with relative ease at an advanced age. But because kata arouse less enthusiasm than randori, if you do not become skilfull at them you will lose interest in kata practice. For precisely this reason, consistent and involved practice in kata is essential from an early age, in order to generate interest, foster skill, and allow the student to enjoy a fulfilling and rewarding pursuit of judo well into old age.

p.121 Walter Bagehot (1826–1877), British economist, political analyst, and journalist

p.121 Henry John Temple, 3rd Viscount Palmerston (1784–1865)

p.138 Shiro Saigo (born Saigo Shida) (1867–1922), one of the world's most famous judo practitioners

AFTERWORD

Shinnosuke Kano, later known as Jigoro, was born on Oct. 28, 1860, in Mikage village in Settsu province (now Mikage-cho, Higashinada Ward, Kobe). He was physically unimposing but possessed a strong spirit and had an unusually intense dislike of losing. Later, he began to study jujutsu as he had heard that it allowed a small person to defeat a big person. After immersing himself in its practice for some time, several questions arose in his mind, but he was unable to get satisfactory answers from his masters. Jigoro's high intelligence would not permit him to accept this, and later, in addition to intensive training in the skills of jujutsu, he put in many hours on the study of its principles in order to find his own answers. As a result, he opened the path from *jutsu* (skill) to *do* (way), and broadened the horizons of knowledge until he reached the point at which

he began to advocate *seiryoku zenyo* (maximum efficiency) and *jita kyoei* (mutual prosperity), which represent the universality and ideal of human existence.

While respecting and valuing jujutsu's traditions, Kano's judo incorporated a new concept of morality, and fulfilled the purpose of health education while emphasizing science and logic. In this way, a practice that everyone, regardless of their intellectual ability, could understand and accept was also created. It was the product of the human nature of Kano, who greatly valued rationality.

Jujutsu has its origins in the martial arts of Japan's feudal and often turbulent past. When Kano in 1882, founded Kodokan judo, based on the traditions of jujutsu, he was still a young man of twenty-two. In order for us to understand why Kano transformed the martial art of jujutsu, to which he had thus far devoted his life, into judo, we must look at it from at least three standpoints: educational, sporting, and international points of view. That is to say, we must return to the life view of Kano himself.

Kano spent his life as an educator. For twenty-six years he served as headmaster of the Tokyo Teachers Training

School (now the University of Tsukuba). It was the center of teacher education in Japan and formed the major part of Kano's life. In 1916 he expressed his deep convictions about the value of education: "When I was young, after I graduated from university I thought about becoming prime minister or a millionaire, but I felt that neither would be truly fulfilling. I concluded that education was the one thing to which a man could devote his one and only life without regret, and thus I pursued a career in education."

He further expressed this feeling through poetry:

Education
There is nothing greater in the world.
The moral education of one person extends to 10,000 people.
The education of one generation spans one hundred generations.

Education
There is nothing more enjoyable in the world.
Cultivating talent and bettering the world,
This fragrance lingers forever after death.

To paraphrase the first poem: there is nothing in the world as great as education. Superior teachings are passed down from teacher to student, fostering many other people and, in this way, improving the world. The exceptional age thus created influences the generations thereafter, serving as a model for them.

And the second: there is nothing in this world as enjoyable as education—to foster the growth of outstanding young people so that they can contribute to society. People pass away at the end of their life span, but their achievements live on forever.

Kano believed that there was no nobler pursuit and no greater pleasure than to foster (that is, educate) young people who would strive to benefit society and other people; and this passion and belief typified his character. Kano's reasons for stating education, including physical education and mental training, as the purpose of judo can be found here—for Kano, judo was a means of education.

Kano argued that making use of the strong points of jujutsu, to which he had devoted his life, and correcting its weak points would lead to a method or form of education

by which exceptional individuals would be created. After Kano reformed jujutsu as judo, he devised rules and created a sport that could be enjoyed by everyone. Through his travels abroad, Kano became aware of the capacity of sports for human development, and early on he perceived that sports were without borders. As a result, he readily consented to become the first person from Asia to be named to the International Olympic Committee. The Olympic philosophy, in which sports foster the development of young people and contribute to world peace, is in accord with *jita kyoei* (mutual prosperity), Kano's judo spirit. In the latter half of his life, Kano was active as a member of the IOC as well as head of the Kodokan.

The creation of judo must also be viewed against the background of the Meiji era (1868–1912). In Kano's youth, the restoration of Imperial rule had already taken place (the Meiji Restoration, 1868) and the age of the samurai had come to an end. This was the age in which Japan emerged from its years as a feudal country, symbolized by its class system, into a new, modern nation in which all people were equal. This was done in large part by taking on many of the

elements of Western culture. Under the social conditions of the Meiji era, the government and the people called for the abandonment of the customs of the past and championed moves toward cultural enlightenment. The drumbeat of change resounded across the land as Japan began to shed its old traditions and push for modernization. Japanese society and its institutions began to turn away from more traditional Asian values in favor of Western models of education, economics, and government.

Kano held the view that by repaying that debt and by gaining the respect of other nations in so doing, Japan could enhance its international standing and thus defend itself. According to Kano, "In the future, the citizens of the nations of the world will naturally be drawn together, and cultures will gradually blend. At that time, if we have learned a great deal from other countries but have nothing to teach them, not only must we feel ashamed but it will also be difficult to avoid being looked down upon. So, what shall we teach them? We have judo." Furthermore, teaching judo would contribute to world culture, which would in turn aid Japan's international development. Kano saw that contributing to

world culture would mean the creation of an international society, which was in the national interest. This embodies the practice of his concept of jita kyoei.

Although jujutsu had been widely practiced throughout the country and there were as many as a hundred jujutsu schools during the age of the samurai, it nearly died out after the Meiji Restoration. Kano preserved elements of Japan's old jujutsu traditions when he founded Kodokan judo, but he needed to explain logically the difference between jujutsu, which belonged to the old culture, and judo, the new form of exercise that he propounded. Kano stated, somewhat boldly, that if the logic of judo were applied to them, *kyujutsu* (archery), *bajutsu* (horsemanship), *kenjutsu* (swordsmanship), and *sojutsu* (spearmanship) might all be called judo. At a glance, this theory appears bizarre. But what does it really mean?

The logic of judo is that it is the way by which one can make the best use of one's mental and physical energy in order to achieve one's goals. Therefore, if one pulls the string of a bow with this logic, it becomes kyujutsu; if one gets on a horse with this logic, it becomes bajutsu, and likewise

for kenjutsu and sojutsu. Furthermore, this logic was clearly applicable beyond the realm of the martial arts, so Kano proposed that it could be applied widely to people's everyday lives. The theory behind jujutsu, *ju yoku go o seisu* (softness controls hardness), was subsumed by the theory of *seiryoku zenyo katsuyo* (best use of one's energy), resulting in a theory of judo that is identical to the reasoning necessary for human beings to live their lives. The theory behind judo is not ideological but rather a practical one that functions through the skills and concepts of judo. That is to say, it is a theory of skill by which one trains the body and mind, and as a theory of life it is an extremely practical methodology that directs one's thoughts to the right path. Kano was a man who championed practical learning over idealism.

Judo has evolved from an element of Japanese culture to an element of world culture, and has taken root in the international community. When traveling abroad, it is difficult to find someone who has never heard the word 'judo'; such is the extent to which judo is now recognized. The International Judo Federation currently has 187 member countries and regions, and tournaments are held on five

continents, in addition to 23 men's and 13 women's international events. As an official sport of the Olympic Games, judo has excited the passion of young people around the world.

The young Kano opened the Kodokan's first dojo in 1882 in the 12-mat study of a temple in Tokyo. Today, 120 years later, the Kodokan has grown to include several dojos, including the 420-mat main dojo, two 240-mat dojos, and three smaller 192-, 114-, and 66-mat dojos. The Kodokan also now boasts a research center and library and has established a research society. In addition, it focuses energy on the study of judo and educational activities and responds to academic requests from instructors and researchers both in Japan and abroad.

Throughout his life, Kano repeatedly emphasized grasping the correct meaning of judo and putting it into practice. That is to say, one must grasp that judo is the way by which one can make the best use of one's mental and physical energy and put that into practice for the good of society. Because judo was defined in this way, what had once merely fallen under the category of martial art, a fighting

skill used to kill or injure an opponent, was at once subsumed into judo, which then progressed to a principle that can be applied across the spectrum of human life.

The circumstances surrounding the development of judo are described throughout this book. I hope that by reading each chapter with appreciation, readers will gain a proper understanding of Kodokan judo, the international physical and mental culture created by Japan.

Naoki Murata

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Jigoro Kano
In the annals of Japan's modern martial arts, no name is better known than that of Jigoro Kano. Born in 1860 in Hyogo Prefecture, he created Kodokan judo in 1882, the year after he graduated from Tokyo Imperial University, majoring in literature, politics, and political economy. He was a professor and principal of Gakushuin, principal of the First Higher School and, later, the Tokyo Higher Normal School, and in 1889, as a member of the Imperial Household Department, he made a study tour of European Educational institutions. He became the first Japanese member of the International Olympic Committee in 1909 and the first president of the Japan Amateur Sports Association when it was founded in 1911. Elected to the House of Peers in 1922, he died at sea aboard the *Hikawa Maru* in 1938 while returning from an IOC meeting in Cairo.

Yukimitsu Kano
Grandson of Jigoro Kano. The fourth president of Kodokan and the president of the All Japan Judo Federation.

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Printed in South Korea

"Judo is not merely a martial art but rather the basic principle of human behavior. When that basic principle is applied to defense against attack or applied as physical education in randori at the dojo, these are applications of that principle in judo, but are only one aspect of judo—it is wrong to assume judo ends in the dojo."

"Judo is not what many people believe it to be; that is to say, judo is more than a fighting art practiced at the dojo. The basic meaning of judo is quite different, and is universal and profound."

—Jigoro Kano

US$19.95
ISBN 978-1-56836-497-1
51995>
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